

THE  
Young Man's  
Calling :

OR THE  
Whole DUTY of Youth.  
IN

A Serious and Compassionate ADDRESS to  
all Young Persons to Remember their  
CREATOR in the days of their Youth.

Together with

Remarks upon the Lives of several Excellent  
Young Persons of both Sexes, as well Ancient  
as Modern, Noble and others, who have  
been famous for Piety and Vertue in their  
Generations.

With Twelve curious Pictures.

Illustrating the several HISTORIES.  
AND ALSO  
DIVINE POEMS.

*Wherewithall shall a Young Man cleanse his way? by taking  
heed thereto according to thy Word, Psal. 119. 9.*

*Verecundo Adolescente quid amabilis. Bern.*

LONDON, Printed for Nath. Crouch, at the Bell next  
Kemp's Coffee-House in Exchange-Alley, over a-  
gainst the Royal Exchange in Cornhill 1683.





I have set before you life and death, blessing & cursing: therefore choose life. Deut. 30. 19. Bread is the way that leadeth to destruction, & many are in ther at. Narrow is the way that leadeth to life, & few there be that find it. St. Matt. 7. 14.

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NEW YORK  
1875

# To the Reader.

Courteous Reader ;

**Y**OU are here presented with these ensuing Pages, intended for the endearing of God, and the bringing up a good report upon Piety and Vertue, in the hearts and bearing of Young Persons; if by any means the Generations now rising up might become (what we are all so justly desirous they should be) a real blessing to the next Age: Wisely taken off from the Follies and Vices of Youth; timely and truly perswaded to the love of all goodness; and in conclusion (as Origen to his Father) the dear joy of Parents, the happy revival of their fading Life; the praise and beauty of the Land. The Paper (such as it is) was first sent as a more private Letter to the Children and servants of some Friends, for their Encouragement and Direction in the good ways of God; though since thus far enlarged, as you now receive it. The truth is, the season under which it was drawn up, both then and now, was unto Flesh and Blood sadning enough, and too disadvantageous to the competent tending a work of this nature (as the words of the wise had need be) acceptable, and set in some good order, for the gaining of the shie Affections of Youth to any good resentment, or acceptance of their own welfare. But what God in his high wisdom appoints, we must not

### To the Reader.

*sinistrouſly charge with harſhneſs or folly. What he is pleaſed inwardly to ſweeten, we may not ungratefully call bitter, nor unadviſedly open our lips with uncomly complaints thereof. It is of his (free and dear) mercies (muſt we all ſay, & that cheerfully too) that we are not conſumed.*

*Reader, you are not, neither ſhall you here be challenged into the Fields of Contention. Nature indeed is very froward (as the Diſciple in the Goſpel) to draw its Sword: but we ſcarce any of us well know (though we are all too favourable Interpreters of our ſelves) what ſpirits we are of. So eaſie is it to miſtake carnal paſſion (for that which is far higher and more Divine) a truly gracious compoſure in Religion. We might all too truly confeſs with the Father: We can eaſily arm on almoſt all ſides, under thoſe Golden Names of God and his Church, and yet as readily turn the Cannons mouths in con- cluſion againſt them both. It may juſtly become the ſore lamentation, which we may all mourn- fully take up for theſe laſt days: That Peace, the ſweeteſt of mercies, the ſum and ſealing up of all other Bleſſings (as the Jews ſo chearfully de- light to call it) is through our great unworthi- neſs judicially taken away from amongſt the Sons of Men. Love, the Rich, and precious perfume of Life, the peculiar Character of a true Diſci- ple, the patheticall Recommendation of a dying Saviour, how is it (as the beauty of Iſrael) fal- len in the ſtreets! Nobleneſs and Sweetneſs o  
Spiri*

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Spirit are put away as strangers, that have no form nor comeliness in them. A common good (the great and just concernment of all) how, oh! how is it unknown, unregarded of most? It may lie (like him in the Gospel) wounded upon the Rode, and yet scarce any that turns aside to comfort it, or to shew any friendly kindness to it. A Catiline (says the Satyrist) a troubler of mankind, grows as the weed, almost every where. But a Brutus, a Worthy Patriot, that bears the welfare of others, the true prosperity of his Native Land upon his Heart, and sets his Eyes perpetually thereon for good, such an one is a rare Jewel, worthy of all honour and embraces where ever he is found. Such enobled Spirits (says the great Orator in his Affectionate Language) they are the dear off-spring, the delight and care of God. A Divine Race, it is from the Heavens they come down to us, and to the Heavens again, when ever they take their leaves of us, shall they triumphantly return.

But oh! that our Heads were Fountains, and our Eyes Rivers of Tears. For amongst all the Children that Nature hath brought forth, they are few that take her by the Hand, and wisely lead her amongst the numerous Family that are registred unto Religion, few that are willing to be true to God or kind to each other. Therefore must the Pious Mourn, and the Lover of his Country go with the Prophet into his secret places and weep bitterly, crying out with

## To the Reader.

*that Holy Man* ; Who would not be willing with the price of his very Life, to redress and heal that endless strife and variance so unkindly sprung up amongst us? *These are* ( *as the Poet sadly sung* ) the Wars that can never be crowned with any Triumph. *The amazing prospect* ( *our hearts must even tremble at the very uttering of it* ) where Bibles against Bibles, are the known Ensigns on both sides ; *As if Religion had sounded a Martial Alarum, calling her Children* ( *like those Young Men before Abner and Joab* ) *to rise and slay each other.* Thus with the foolish Bees, instead of gathering true Honey, we quarrel and sting each other, till Death comes in and parts all, by throwing its Dust upon our cold Herse. And then shall these Combates ( *will we, nill we* ) break up and be no more. In the meantime, this Spirit ( *we must all confess* ) it is not of God. The Banner of Christ is a Banner of Love ; and our best Character will be Meekness and Gentleness, as becomes us in the Lord. It were no betraying of the Sacred Principles, of Religion for all the true Professors of it, to conclude ( *as Alexander well answered one that importuned him to sharpness ;* ) Rigor may please you, but Mildness and Sweetness will best become me. They are indeed days of great agitation wherein we live Great thoughts of heart on the right hand, and on the left. And there is doubtless much of the truth of God in concertment upon the Stage  
which

## To the Reader.

which in its time shall safely rest ( as the Ark ) upon a quiet Mountain. We may adventure it ( as David ) against the greatest Giants, in fighting the Lords Battels. With its own bare arm ( as the Ancients are wont preverbially to say ) shall it win it self the victory. But there is withal too much of the wrath and forwardness of man, as dross immixed with this Gold, both Pro, and Con. So that the gracious heart could almost conclude ; It is safer being a sorrowful mourner for both, than a fiery party in either.

I confess, I think there is no sober Christian, but is ready in a mixture between joy and grief, to say, ( as that great man, great for Piety, great for Learning, a little before his death to his bosom Friend ; ) I have known through the grace of God, what it is to have the Word of God for the sure and trusty rule of Salvation unto me : and what it is to follow the vain dreams and pleasures of men. The Concerns of Religion are exceeding great, and ponderous. God and Man will expect, God and Man will allow, that all be cordial and upright in them. Only the pleasure of our Father still is ; that we graciously temper, and carry Moses his meekness, with Moses his zeal. Deporting our selves in the profession of his Name as the Sun in the Spring ; which so shines, as not to scortch. Retaining all due candor, as men : while we further profess to honour and serve ho-



### To the Reader.

*liness and peace in a higher capacity, as Christians. And oh! that we might see those Magnalia Dei; those great things of God, and of Religion, (the very ornaments and beauties of Holiness) revived, and espoused amongst us: Repentance from dead works to serve the living God: Faith unfained, Faith without Complements; thinking so well of God, as to repose our selves, and dearest concerns cheerfully upon him, his power, and faithfulness in Christ: An holy care to lead a right Godly course of life; placing Religion (where of right it justly, and only centers:) not in formal, or contentious words: but in a willing, and faithful practice. Putting off (what none indeed can be very willing to keep on) the old man, with all the odious lusts thereof. Walking (as the ransomed of the Lord) in newness of Spirit, newness of life: Pressing heartily after the mark: Rejoycing day by day in all the sweet hopes that are set before us; till the seed time shall reach the harvest, and the sheaf of glory be reapt, and seen with joy in the Believers bosom.*

*This, oh! this was the Religion, so many righteous men have wished so well unto, and longed so much to see; such Gospel, such gracious daies of the Son of man. Thus might we also honourably answer (as Nehemiah) we are doing a great work, the work of God, and of our Souls; and have neither desire, nor leave yet to come down, suffering that to cease, while we*



## To the Reader.

wear out our precious time, and gain no more, than (what may well be wipt out again) the distempering of our weak, and tender minds into high Feavers and Passions, by the angry strife of Tongues. God Almighty grant, we may at length reach the Apostles great charge; and follow the truth in love. Tender of the truth; that it be not changed into a lye. Cordial toward love; that it sustain no wrong while we seem in the pursuit of truth. Remembering with our selves (as the Father) how unnatural, and even prodigious it would be to have the Wolfs savage heart found in the Lambs bosom. Oh! thou the God of so great forbearance, and tenderness towards us all: give unto us also of that sweet spirit of thine; bowels of mercies, kindness, and humbleness of mind each toward other. Pity thy weak and froward Children. Roul away our reproach, and let our eyes yet see that dear and Sacred thing; the Jewel of Nature, the Honour of Religion, the Promise of God, the great Desire of all gracious hearts, Peace, thy Peace, upon this thine Israel.

Reader! I had purposed some further instructions here to the Elder, To have intreated you respectfully as Fathers, That you might (as David) walk with a perfect heart (where indeed the integrity of the heart is most tried) in the midst of your house. And with Abraham, bring up your Children, (how mean soever outwardly, yet) each one as the Child of a Prince; for  
God

### To the Reader.

God and the praise of his Name: For your Country, and the welfare thereof; to minister before both in the lovely services of righteousness all their daies. But a weighty providence from the Lord intervening, takes off my hand for the present. Let it be accepted, Lord! that it was in mine heart to have served thee therein. This only shall I abruptly now say; you have given in your Pledges to Posterity, and are leaving your Children, as Absolams Pillar in the Valley, to preserve your names when you are gone. Oh! let your care be such concerning them your carriage so Exemplary before them; that your selves may become true Benefactors: and your Children a real Treasure to the next Age rendering your names thereby, as sweet odours to all. So might you welcom your death with pleasant smiles when ere it comes. Assuring your dearest Friends (as that pious Emperour upon his death-bed so chearfully said to his;) I am now willing indeed to die: since I shall leave a living Monument, a Child of mine, to hold up the Lamp in my stead, to serve unto Vertue when I am gone. So might it be further acknowledged by others at your Funeral, when your dust shall lye silent before them, (as was said of Theodosius to his just and deserving honour;) A great man, a good man is the day taken from us. He is gone, but not wholly. He hath left (part of himself) his hopeful Children, here behind him. In them may we

see fruit

## To the Reader.

see the fair Fruits of a pious Education ; in them we freely acknowledg much of the Fathers worth, and goodness still surviving. By them ( as *Abel* ) though dead, he yet liveth, and dayly renews a vertuous example before us. *The Lord thus bless the arising Generation amongst us ; vouchsafing this sweet, and pleasing mercy, as his choice favour, till it become the joy, and beauty of our dear, and native Land ; The Lord thus shine ( with his Lamp ) upon your Tabernacles, and your Childrens Children unto many Generations after you.*

S. C.

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A Serious and Compassionate ADDRESS to all Young Persons, To Remember their CREATOR in the days of their Youth.

Ingenuous Youths !

**U**PON whom the eyes of all are justly set ; observing your present carriage, and further waiting what your following years will prove. Even a Child ( though but a child ) is known by his doings ; whether his work be pure ; & whether it be right. So early doth Nature put forth its inclinations, and discover its self.

May your youth be as the Spring for loveliness ; your riper years as the Summer for real fruitfulness.

CHAP.

## CHAP. I.

*The Introduction, or Previous Entrance into the  
ensuing Discourse.*

**Y**OU are now entring a troublesome sinful world; and therein to be pitied; You are now upon your great preparations for Eternity; and therein had need be seriously counselled, and advised. Me thinks I see you just setting forth in your great journey, your long journey, whence you shall not return; a journey which will prove either Heaven, or Hell, to every one of you in the end. How much depends upon this moment, it may be you scarce believe, you little consider for the present: though afterwards your selves shall plainly see this Life hath been but a restless Voyage, the World a tempestuous Sea, your Bodies the frail Vessels wherein you sail, and Time the *Charon*, the Boat man to waft you over these Waters, and set you upon another shore; delivering you up there (as the Soldiers in the *Acts* presented *Paul*) before your Judge the Supream Judge of all Flesh, in order to your final and solemn Trial.

It is on this great Errand of God, and of your Souls that these present Lines are sent unto you. You will I hope, both willingly, and seriously peruse them. *wise son heareth Instruction, but the scorner causeth shame.* It is a kindness to shew the wandring Child the way to his Fathers house; and truly I have greatly desired amongst many other cares justly incumbent upon me as I am able to further you heaven-ward, and to prepare your hearts, while you are yet young, as a generation for the Lord. Your natures are too easily disposed to receive evil impressions. Satan sees it; and watchies betimes to forestall your tender minds therewithal. It must be our care early to recommend

## The whole Duty of Youth.

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and your duty readily to comply with better things: that as the yeilding wax you may now receive those impressions of God, and goodness, upon your spirits; which may become some step toward your happy sealing up to the day of redemption. Accept then, I pray you, of this plain Paper; it is the best Token I have to send: And Oh! that through the blessing of the Lord, it may prove a good Token for you to receive. It is sadly evident that many, too many losing their tender, their first years, in conclusion lose their souls also. And it is as undoubtedly certain, that gracious Counsel (however hardly thought of by most) might be to the young man the best Guide of his Youth, to preserve him from the paths of the Destroyer. Consider what is laid before you, and the Lord give you understanding in all things. Our own true welfare (we may freely grant) is, and justly ought to be the desire of all: the right way to it is known, or understood of very few. It was the sad observation of the wisest of men; *The labour of the foolish wearieth him* (as well it may) *because he knoweth not how to go to the City.* Mercy is not miss'd, because it is not sought: but because men will not be perswaded to seek it, where alone, it may be found. Most men spend their choice and precious days in a vain shadow, and go down in the end thereof to everlasting sorrows. You have the world now before you, your own mercy or misery yet to choose, and be sure, as you now choose, so shall you speed hereafter. Oh! be your own friends, and choose ye that which is good, while it may be obtained; and that good part shall never be taken from you.

You are now Flowers in their bloom; *Your Friends delight; your Countries hope.* It lieth very much in your sphere to be either a crown of rejoycing to them, or to bring down their gray hairs with sorrow to the grave: you are those *first Fruits*, those green ears of corn, which should be offered to the Lord. For his sake, for your own sake, for your Parents & Countries sakes, embrace your own mercies, your own true good; before your

Sum.

Sun be set, and your hopes cut off for ever. Others have been sometimes young, as you now are; and cannot be altogether strangers to the young mans heart, the young mans thoughts and wayes. It is very likely you vain minds will be easily now taken with vain things. But observe if they be not still secretly afraid, meditating terrour, and crying out, *I shall one day be called to a strict account for all this.* In this suspense, it may be, you may stick long; not able to joy much in the ways of sin; nor yet fully willing to leave them, and seek the Lord. Sometimes faintly praying; and yet inwardly shrinking back, and still loth to receive indeed the grace that you seem to pray for. As the Father freely confessed the prayers of his youth had also been *I said indeed with my lips Lord! give: and yet in my heart was too willing to give longer day, and could have said Lord! pray, not yet. I was even afraid lest thou shouldst hear me too soon, and too soon heal, and subdue my corruption for me.* Thus is the mind for a time like the wavering scales; rising and falling; going, and coming, ere it can settle with the true poize, and weight.

If Satan in this conflict prevails, your slavish fear will wretchedly degenerate, and grow worse, turning into an inward hatred of God, and his good wayes; a disdainful loathing of Gods people; a continual backwardness to your own duty. Which God of his mercy prevent. But if through grace you be enabled to overcome; you will find your fears clearing up unto more kindliness, and a willingness on your part to retain them still; you will find gracious desires springing up by them, *Oh! that God would pardon my sin Lord! give me Christ, or else I dye.* From thence by tender steps (which I have not time now to express) will God lead you, and will not forsake you, or despise the day of your small things, And oh! that you may be theled by the hand of the Lord, till you both see, and receive the blessed reward of the righteous, the salvation of your souls. Think not that your present condition, your present pleasures will last long; No, no; as

donijahs feast, these banquets will soon be broken up in a tragick amazement : *The end of that mirth* ( is coming, fast enough, and ) *it will be heaviness*. The sore of your *Conscience* will shortly gangrene, if it be not timely dressed, and bound up in the *Balsom* of Christs blood. The *World* will quickly fail you, and be as worthless Dust under your feet. Your *Friends*, now so dear to you, and you to them, shall suddenly go their way to their long home, and leave you to follow their cold clay, as Mourners to their Grave : And that which knocks still nearer at your door ; *your life its self* is continually spending upon the quick stock, the oyl hourly consuming in the Lamp, and your pleasing guest (so dearly desired to stay with you) tied up by an higher hand to a very short space of time ; allowed only as a wayfaring man to visit you, and must ( be you never so unwilling ) hasten on his journey, quit his lodgings, and be gone again from you.

Think not that you shall escape, that you shall be excused because young, the dead shall stand, the small as well as the great, before the Lord. And your death is already upon its march towards you ; and shall arrest you, it may be, at unawares, telling you ( ripe or unripe ) the Sickle must now be put in, and you cut up and carried before the Lord. Oh Young man ! what wilt thou do in that solemn day ? Then will grace be needed, then will the necessity & worth of it be better understood than now it is. Prepare, oh prepare, to meet thy God. Now it may be thy *Conscience* is not yet settled, upon its lees, or seared through long custom in sinning which it yet too soon may be : Thy *Heart* is yet as the heart of *Josiah*, tender & even melting within thee ; As yet the *World* with its distracting cares is not crept in to hinder or overcharge thee ; Hitherto the *H. Sp.* of grace even striveth with thee. Do ! you know indeed ? Or hast thou seriously considered what this season is, what all these things mean, and at what pass thy present condition stands ? Oh be perswaded to use means in time before the disease get too strong an head. Physicians tell



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tell

## 6      *The Young Mans Calling : Or,*

tell us on the one hand ; *Of all Physick that is the hope*  
*Physick that is timely taken.* And experience tells us  
sadly on the other hand ; it is hard, hard indeed  
turn out sin when it hath been once suffered to settle  
and strengthen it self by long connivance and entertain-  
ment Oh ! let not time wait all the day long in vain  
upon thee : oh ! let not the Spirit of the Lord, as  
the daies of the old world, strive in vain with thee  
Whomsoever thou deniest, deny not God any thing  
that he asks thee ; whatsoever thou refusest, refuse not  
Heaven. God is graciously willing with it, thy soul  
may be everlastingly happy by it ; *Return, return, and*  
*live.* It is well worthy of observation, that in the *Heb-*  
*brew,* the same word that signifies a *Chosen person,*  
commonly used throughout the Scriptures to signify  
also a *Young person* It seems the Lord would have you  
people a choise people. Oh ! translate you this *Heb-*  
*rew* into *English,* and shew your selves a *chosen generation,*  
*peculiar people,* Children ( as is said in *Daniel* ) that may  
be able to stand before the Lord and King of the whole  
earth. Let others, if they needs will, be as dross, worth-  
less dross, which no man values, in which no man takes  
delight ; but, as for you, aspire after nobler things. O  
strive for your parts to be as *so many vessels of Gold,* for  
*praise and service of your Creator.*

Where are now those *Isaacks,* that meditate while  
they are young ? Those *Jacobs* that prize and seek the  
heavenly blessing betimes ? Where are now those *So-*  
*mons,* that study to know and serve the God of the  
Fathers ? Those *Obadiah*s that fear the Lord from their  
youth ? Where are now those *Hebrew children,* that at  
their Parents ( as those in the Law ) what mean the  
Sabbaths and Ordinances of the Lord, that they may  
also keep them ? Or where shall we now find the  
*Sons of wisdom,* that being enticed by sinners consent not  
but refrain their feet from evil courses, and keep their  
selves from the paths of the Destroyer ? Me thinks you  
should often call to mind the Example of *Samuel* ; who  
ministred and served before the Lord while he was

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yet but a child. You cannot forget the good carriage of those children, which affectionately sung *Hosannahs* unto Christ. We can truly tell you for your encouragement, the Lord ordaineth, the Lord accepteth praise out of the mouth of babes and children. Whoever quencheth them, God will not despise them. These are the young mans Looking-glasses; the young mans patterns and presidents that he should imitate and copy out. Oh! let not the memory of such die while you live, preserve them alive in your gracious carriage and conversation. Neither are other Examples wanting. Did you but read the life of that *Josiah* of his age, King *Edward* the sixth; that *Phoenix* of his time Prince *Henry*; that truly noble Lord, the young Lord *Harrington*; with many others, who blossomed as the *Almond tree*, betimes; whose holy and vertuous conversations, whose sweet and gracious expressions should be the young mans peculiar study and delight; Did you I say but read these, or wash your morning thoughts in the serious remembrance of them; as that noble *Roman* chose to wash his hands every morning in that Basin wherein he had the Picture of vertuous *Cato* in sight, afresh before him for his imitation; It would even provoke you to be in love with all goodness for their sakes. You would even sit down and weep, as the *Emperour* did at the sight of *Alexanders* Tomb, to think how far others have gone in their early years heaven-ward; and you so backward, so far yet behind. Oh! that you would make it henceforth the real *Motto* of your youth, which was once the Swan-like Song of the dying *Martyr*, *None but Christ, None but Christ.*

CHAP. II.

*The Young Mans Case, and Concernments as they now lie before him, stated and offered to his consideration.*

**Y**OU have more particularly two great Concerns lying now upon your hand which had need both of them be seriously thought upon, and duly provided for

for before you slip any longer time. The one is the way ordering and improvement of this present life ; which is commonly spoyled in youth, and scarce ever recovered in riper years. The other the religious providing for a better, which no man can be too diligent. He that is truly faithful in either, will be in some measure conscionable in both. These hath God joyntly together ; and happy is that man who hath learned to give each its due, and through a well led life with men on earth, to pass to a better with God himself hereafter in heaven. It will be your wisdom to understand aright the good consistency of both these together. That so you may neither on the one hand think hardly of religion, as that which quencheth the subordination of life ; as that which overthrows what we otherwise love in nature : Nor yet on the other hand content your selves with bare nature, without the true grace of God ; which is ten thousand times more worth, and better indeed than life it self. Be ye Gods name frugal of all the just comforts of this life ; slight them not, waste them not, they are the Dear gifts of God, the God of all our mercies, the portion that he hath given us outwardly under the Sun. But if the Lord be willing to sanctifie these, and bestow yet greater than them upon us ; let us not neglect, let us not despise our own advantage : but accept it with all humble thankfulness, that our water may thus be turned into wine.

Now therefore that you may the more understandingly comport with these great *Concerns*, and the better see what lies before you ; it will be very necessary for you ( what you can ) solidly to inform and satisfie yourselves very particularly in these three things. 1. The world into which you are now come, and for a time to live ; what that is. 2. The great ends for which you are thus set on shore, and now sent hither ; what these are. 3. The true way and means whereby these righteous and desirable ends might be at length happily obtained. He that once understands where he is, what

he hath indeed to do, and how he may fairly and safely compass his work, needs not stand idle in the Market place, he hath enough to take up both his hands, and heart withal. God grant that you may go ingenuously into your Lords Vineyard, and willingly work the work for which you were sent into the world. 1. Then be contented to sit down, and consider what kind of world this is into which you are now come. It may bewail you in the sequel of your life to have thoroughly known it, ere you be further involved in it. It is a world that too much encumbers most, but solidly contenteth none. Our Stage indeed whereon to act; but not our bed whereon to rest. The Antients, who observed and inquired very studiously after it, have plainly told us what we shall also find it, *A true Enemy in the disguised cloaths and habit of a Friend.* The Young man by mistake fondly calls it *Naomi*, and says it is pleasant. The Elderly dear bought experience finds it *Marah*, and cries out, oh! it is bitter. Such is this world as the Tents of Cedar, which you are now for a season come to take up your quarters in. It was once indeed a beautiful Palace, the glory of God shining without any clouds in its full brightness upon it. The furniture of it, when God took the first Inventory thereof, all exceeding good. But now sin hath marred it like that Girdle by the River *Euphrates*, as a Vesture it is changed, and its former beauty is departed from it. Satan is now by the permission of God become the *Prince and God of this world.* The furniture of it now joyless enough. *All that is in the world (and that All both scant and sad enough) is the lust of the flesh, the lust of the eyes, and the pride of life.* The Favourites of it God's Foes; *Whosoever will be the friend of this world, maketh himself the enemy of God.* Sweet Children! flatter not your selves with vain hopes; this is not your resting place; arise, it will deceive you, it will destroy you.

Here may we too truly see the course of nature daily set on fire. The children of men (whom God hath made all of one blood, that we might unfeignedly seek the

the good each of other) almost every man breathingly ;  
 strife, hunting his Brother with a Net, lying in wait to the  
 revile, to supplant, and to destroy. Here may we, *quod*  
 sad spectators, behold before our eyes the righteous end *me o*  
 of Creation almost every where perverted, and the *me*  
 good Creatures of God vilely abused, and made subject *ay*  
 to bondage, to serve the lusts, the beastly lusts of sinful *he is*  
 men. Such I may once more inform you, is the world *t fro*  
 that you are now as strangers and pilgrims come into *ath*  
 If afterwards you meet with rough waters, and many *ead*  
 fold troubles, scarce now it may be so much as expected *ke p*  
 or lookt for by you ; you must not marvel, as if some *d no*  
 strange thing beset you ; remember this only word, *ve it*  
 is the *World*, a raging Sea which cannot rest whereon *at to*  
 you sail. If temptations hereafter on all sides endan *er th*  
 ger your souls ; you are also forewarned of it. This *ange*  
 that wilderness, where so many fiery Serpents will be *baf*  
 stinging of us. Trust not, oh! trust not to that which hat *ow y*  
 undone so many. Though it appear as the Plains of *Sodom*  
*dom* once to *Lot*, like the Garden of God for sensual plea *gre*  
 san ness, chuse it not ; it must as *Sodom* be destroyed, it *se*  
 This and no better, is the world into which we ma *and*  
 now sadly welcom you. You may write upon the *inge*  
 doors, and safely conclude as the *Hebrews* piously do *ploy*  
 their familiar Proverb: *One hours sweet refreshment a spir*  
*that world which is to come, is far to be preferred before* *se fu*  
*whole life in this.* *nest*

2. But now secondly being come, as God once said to your  
*Elijah*, so may I to you; *What make you here ?* What have  
 you here to do? Enquire humbly at the Word of God, th  
 weigh things as you are able in your own consciences *hit*  
 and judge impartially, what you think God sent you *ion a*  
 into the world for. The end in any action, though it *;* or  
 the last thing that is actually attained & reached unto *Oh de*  
 yet must it be the first thing that is espoused & though *can*  
 upon. Before we let the Arrow go, we had need take *close*  
 heed our eye be first upon the *White*. You are as *Se* *less*  
 vants going to Market, upon your Masters business *ju*  
 Dear Children! be willing to take your *Errand* *care* *ca*

hily ; and God Almighty grant, that when you go home  
 the Evening of your life to stand before your Master,  
 e, you may be able truly to say, *Father I have glorified thy*  
 end *name on earth, I have (truly, though but weakly) finished*  
 l the *work thou gavest me to do. You came not hither to trifle*  
 pjec *away your precious hours, in vain pastimes; No, no;*  
 sinfu *he is of itself without these too nimble, & hastens too*  
 worl *from us. You came not hither to treasure up further*  
 into *wealth against the day of wrath; our danger is too great*  
 nam *ready. You came not hither upon a sensual errand, to*  
 ecte *make provision for the lasts of the flesh; as if the Soul*  
 som *found nothing to do, but to become (as many would*  
 rd, *we it) a Cook, or Cup-bearer, or some Kitchen-ser-*  
 ere *vant to the body. You came not hither, Gehazi like, to run*  
 ndar *under the Chariot wheels of a foolish fickle world, for*  
 his *range of Raiment, or pieces of Silver. Take heed you*  
 ill *abase not your selves to any of these things; they are*  
 a hal *low you as Men, much more below you as Christians.*  
 of *Se came hither upon business of more consequence: On*  
 plet *great Errand wherein every creature so justly ow-*  
 oyed *ed it self; to glorifie that God, which gave you your*  
 ma *and breath. You came hither as the sick man un-*  
 the *der the charge of air, for recovery, and cure. You came hither to*  
 do *employ an immortal soul in the study of Eternity; and*  
 ment *a spirit of enlargement and nobleness to look after*  
 ore *the future things which shortly shall come to pass. In*  
 nest *terms; you came hither to settle the great case*  
 aid *of your Souls heaven-ward on such solid terms, that*  
 t hat *ther the troubles of life, nor the very stroke of*  
 f Gode *should ever hereafter be able to amaze you. You*  
 enco *me hither to seek the Lord, and his face; reconcil-*  
 ion *ment and communion with him whom you must en-*  
 n it *joy; or dye, and fall for ever.*

Oh dear Youths ! these are the great ends of life, if  
 ough can apply your tender minds, (too tender I fear  
 d too close far with such ponderous matters) yet these and  
 as Se less than these, are the sacred ends of life, and  
 ine for just duty if you can receive it. And who in-  
 cared can have the heart to refuse or wave the righte-  
 full



ous pleasure of the Lord herein? Is it worth the to design (so earnestly as most do) such inferior things as Honours, Estates, and Friends, here? And shall it not much more become us to rouse up our minds to nobler things, things worth the thought worthy of the cares of an immortal Soul? How we may most filially, and fully serve the glory of our great Creator? How we may most surely escape the snare of death? And in the end inherit the long long'd For crown of life? If others can find no better employ than with *Claudius* Souldiers to gather Cockles, or with the poysonous Spider to make sorry traps to catch silly worthless Flies in. If they will needs (as too few many daily do) with the Serpent go upon their backs and lick the dust; unworthily chaining down an immortal-born spirit to poor unsutable and earthly things. Yet let them be no Presidents unto you. Call you not of his your souls (as that holy man did to remember their Country and Kindred above. God hath given you the wings to nobler desires heavenward, oh clip not those golden wings, but make your flight as the Dove unto the is only. Walk you in Gods name in the way that is most excellent, and covet you the best things.

3. You have now understood both where you are, and what you have to do. It rests still thirdly that carefully consider, by what true means these great things are to be at length attained and enjoyed. The glory of God, the glory of God, it is most mens language: mens care. The persecutor in *Isaiab* could say, Let God be glorified, when he for his part went about what he could, by his bitterness against Gods people to dishonour him. Heaven and happiness are easily pretended to; but not so easily enjoyed. Neglect and slightness in the means of our salvation is the Epidemical disease here we commonly stumble, and fall. Most men soon be perswaded to like of the end, but they scarce away with the means. Well, the case is never stated unalterably to our hands; whether we like it or not. Our way of coming to the blessed favor



ti God, (and oh that our hearts may be solemn indeed  
ric in these solemn things) our way, I say again, is that new  
A and living way by Christ and the Covenant of Free  
pt Grace. *He is the way, the truth, and the life : no man com-*  
*ug eth to the Father but by him.* Our way unto any sweet  
e. communion with the Lord, or consequently glory in the  
g end for our own dear souls, is by the real renewing of  
re our inner man, and sound conversion toward God.  
d *For what communion* (thinks any man) *is light likely to*  
yn *have with darkness ? Or what fellowship* (if we will needs  
or remain in our sins) *can Christ have with Belial ?*

o c We are now come to the great knot, that fore dif-  
too difficulty, wherein your present thoughts should be se-  
r bjustly taken up ; whereupon the *Crisis* and decision of  
an your future state so certainly will depend. Oh ! that  
hin the Lord may please to bring you under the bond  
u of his Covenant, and make you partakers of this great,  
ir this blessed, and honourable change *from nature to grace,*  
vin *from the power of Satan to the Kingdom of God.* Knowledge  
go and education may make an external Professor, But it  
he is only Regeneration that makes a true Christian, Con-  
t ex version ( we may all with blushing confess ) with ma-  
ry it is plainly despised : with most it is secretly disre-  
you garded, as a matter of great and deep thoughts of  
that fear, and so we set up the exteriour profession of the  
eat name of God without any serious travel in it : But this  
glor will serve no mans turn ; it is a truth shall live when  
ge we are dead ; No Regeneration, no Salvation ; *Except*  
et G *man be born again, he cannot see the Kingdom of God.*  
what his is that ingraft of the wild branch into the good  
to d live, that it may bring forth better fruit : This is as the  
eter rst Resurrection unto life, which must forerun any  
light ascension unto glory. This is that fresh and lively  
y drawing of the glorious Image of God upon those dark  
disc hearts, which lay before as the Earth in its first *Chaos,*  
en d and without form, or beauty. Oh ! that men  
they could orbear their hard thoughts and censures of God,  
is h and the sweet workings of his grace. There may be  
ve li any weaknesses even in gracious hearts, according  
favor

to the frailty of humane nature, while they are under the hand of God in the transacting of this great and unusual work. There may and will be sore throws and pangs accompanying of it, where ever it is truly wrought. But still these things need not be matter of reviling, matter of distaste, or discouragement unto any. What God himself sowes is here sown in weakness. And as for the thing it self, this new birth, this new life, this renewing of the inward man must indispensably and certainly be, if we desire any part or place in the new *Jerusalem* which is above. This is the very posture of things before you, these are those ancient *Land-marks* which none may remove. What, oh! what manner of persons then ought you to be? What continual and serious care are you obliged henceforth to take, lest you should do the work of the Lord and your own foolishly.

## CHAP. III.

*Counsel and advice propounded for the right Guidance and Improvement of the Young Mans present Condition to his Own and Others Solid Comfort.*

**Y**OU cannot now account (as too many do) grateful Counsel in the Lord either needless, burthensom, No, no; it is as an excellent Oyl that never break no mans head. The needful and happy *Clouds* carry us through all our present *Labyrinths*. The *Influence* of a sweet and hopeful disposition. So (says the *Historian*) *shall any man become surely eminent and prosperous if he be deliberate, and willing to steer his course by the compass of Gods Counsel.* It is the neglect of this that casts many sad shipwracks upon the shore. Headiness runneth on and is confident, but never prospereth. They are and will be those heart breaking groans in another world which may justly endear good Counsel to us while we have a day to live. *How have I (will the damned one day say) how have I hated instruction, my heart despised reproof!* Dear Youths! stop not yet as the deaf Adder to the Instructions of wisdom

let them be unto you as the weights to the Clock, that set it into an orderly motion of going: As the welcome friendly gales of wind, which carry the ship (that might otherwaies have lain becalmed) the fairer, the faster and straiter towards its desired haven. It is a spur to quicken our pace, a guide to direct our way, which the wise in heart will esteem as the Poet of old: *A sacred thing of great safety and usefulness to all.* The Counsels and requests I have now more particularly to lay before you for the guidance of your youth are of a two-fold nature.

1. The first relating more immediately to Religion between God and your own souls. 2. The other to your relative condition, and converse which you are entering into here with men. Though therein also Religion is still greatly concerned. In both I shall endeavour all plainness, and practicalness; and not to cast in matters of doubt and division. Such things are at any time more ready to humour the wrath of man, than to work the righteousness of God. The Temple is then best built when there is the least noise of knocking or hammers heard about it. It will be your part, and that which God himself will look for at your hands; not barely to read, or to rest your selves in the verbal commendation of pious truths; (which nature is very desirous to sit down upon, as they on this side *Jordan*, and go no farther toward the *Holy Land*) you are to compose your selves forthwith to enter upon the real practice of the good will of God concerning you. And oh! that the Lord who alone teacheth to profit, would please to give these sorry Lines any place of abode in your hearts, to your souls just furtherance and edification in the Lord. In the great Concernments of Religion, as Man is far the noblest Creature in the world: So is Religion still the highest endowment that he is possibly capable of: A right understanding in it, a wise and cordial consistency with it, (that we may not in effect dishonour what we seem to respect, by an undue profession of it) these are

B 2

mercies

mercies of an high nature, & come only from the Father of lights. The heart that is thus upright with God carries always a great presence and blessing with it; The eyes of the Lord run to and fro throughout the whole earth, and he will shew himself strong in behalf of those whose hearts are true and perfect toward him. We may here safely sing with the Psalmist, *Blessed is everyone* (be he never so mean otherwaies) *that feareth the Lord, and (thus) walketh in his waies.* The Heathen, though wandering in too much darkness, have yet usually had so high a sense of this, as to ascribe all their welfare to their fidelity and care in their Religion. Thus the great Orator even boasteth of his Romans; that it was neither their Policy, nor their Strength, but their Piety, which became the advancement of their Nation. Lo here! how they who had no Law, became yet a Law to themselves; oh let us be much provoked to a better emulation by them. But I shall endeavour to be yet more particular with you, that you may not on either hand (as too many in these perilous daies are sadly found to do) miscarry in these tremendous matters of Religion.

1. Then, Entertain from your youth up pious and reverent thoughts of God, live in the constant acknowledgment of him in all your waies, let your hearts dwell in the religious sense of his Deity; his Holiness, and Omnipiency, and they shall lay a divine weight upon both heart and life. It is a fundamental principle which God himself stands much upon. *He that cometh to God must believe that God is, and that he is a rewarder of them that diligently seek him.* In the Old Testament we read, *The fool (and never any but the fool) hath said in his heart there is no God.* And in the New Testament the Apostle tells us of some that were without God in the world. Not that God intends to let them so escape and pass away: No; though they would have nothing to do with God, God hath yet something to do with them; but the Scripture thus records them for practical Atheists against God, because they care not to know, or interest themselves by true grace in him. But as for you, see

that you set the Lord alwaies at your right hand lest at any time you offend against him. Live continually as in his sight; for the truth is, you, and all your waies, are naked and open before him. Harbour not that thought in your mind, venture not upon that action, though never so seemingly secret in your life; which you would be ashamed to own, or avouch as yours before the Lord. Still meditate the Omnipresence and greatness of the presence in which we alwaies all of us are, and how all our present waies, will we, nill we, must one day abide the touchstone of a publick tryal at the Bar of God. Choose him in your Youth; and he shall be a God all-sufficient unto you through your whole life. Yet rest not your selves too much on this general reverence toward God: but shall modestly press after the most particular and filial knowledge of him. You may freely say as *Moses* without offence; *I beseech thee shew me thy glory*. He is that God in whom you live, and have your being; the God of all your mercies and good things, with whom (if ever you become happy) you are to live to all Eternity. You cannot, sure you cannot, but holily desire the utmost acquaintance before hand with him. How earnest, how affectionately was this pious study recommended in the Primitive times! The Language me thinks might even enflame us. *I testify* (saies *Lactantius*) *I proclaim it as far as ever I can make this voice of mine to be heard, I declare to all the world, that this is our great Maxime, and Principle, the true Knowledge and Worship of God, it is the just sum of all Wisdom. This, this is what the Philosophers so anxiously sought after: but poor men they groped in the dark; and could never find it. Dear Youths! you are willing to learn and gain acquaintance with men: Oh! be ye not strangers unto God. I commend, and leave it with you under this great assurance; It would most certainly become life eternal (to any of you thus) to know the only true God and him whom he hath sent Jesus Christ.*

2. Let your fear and profession of him and his name

name be alwaies guided by his pure Word. It is your *Chart and Compass*; your *Pole and Star*; in Gods name fail by it. Whatever other desirable enjoyments God hath given you, this without an *Hyperbole* far exceeds them all: we may safely conclude with the Ancient The whole World hath no Jewel like to this. Read daily, meditate reverently in those holy Scriptures. They are the Christians *Treasury*; the field where the heavenly *Pearl* must be sought, may be found. Then shall you meet with *History* none so sacred; none so ancient; *Promises* none so heavenly, none so cordial; *Precepts* none so righteous, none so holy. For what nation is there so great, that hath Ordinances and Laws so righteous, as all this Law which the Lord your God setteth before you. Let these Scriptures be ever more your Songs in the house of your pilgrimage. Men may fondly magnifie Profane and Philosophical Writings; as somewhat of inferiour usefulness many of them have; and we both may and should freely and honourably acknowledge the common gifts of our Creator where ever we find them. But still in all things that concern our conversation and souls comfort, to the Law and to the Testimony as the standing and unalterable manifestation, which God hath been pleased to leave extant, of his Will unto the ends of the World. In your reading, begin always with Prayer; humbly intreating the Lord, that he would shew you the wonders of his Law. In your hearing attend with the greatest reverence; still remembering the Ordinance is high, though the Instrument may be mean; the Treasure heavenly, though the Vessel be but earthly. In your applying, force not the Scripture from its native intendment and meaning to the humors of times; the bias or interest of your own opinion or affections whatsoever. Let all your converse therein be in all chastity and pureness of mind, take Gods Word as God gives it, and resign your selves into pious obedience to it.

Remember *Timothy*, and be ye provoked to an holy emulation, he had known the Scriptures from a Child they

it is they which under God are able to make you wise unto salvation. Your knowledge in other things may be as Braſs; your knowledge in theſe will be as Gold; greater riches, and of greater worth. Happy is that man that is an *Ezra*, a ready Scribe graciously verſed and acquainted in the Law of his God. It is too likely you may live to hear and ſee great contentions in the World about Religion; *Lo here is Chriſt, and lo there!* but go not you forth after them; be not led by the inſinuations of men, whereby they cunningly lie in wait on almoſt all hands to deceive. I have often been ready to ſay within my ſelf, Lord! give me a Religion according to thy holy Scriptures, truly built upon the foundation of the Prophets and Apoſtles: or I have no great deſire to any at all. *Here* our foot ſtandeth upon firm ground; *Here* we may ſafely reſoſe our wearied hearts; *Here* we may confidently adventure the great concerns of our dear immortal ſouls; *Here* have we the faith of God himſelf, the true and faithful God, ſolemnly plighted unto us, that we ſhall not be deceived in our way, that we ſhall not be diſappointed in the end: Oh! ſtir not from the horns of this Altar, from this City of Refuge, leſt you die. Be you, I pray you, guided by the good Word of God; the Heavens and the Earth ſhall paſs away, and the boiſterous wills of men ſhall come to nought: but the Word of the Lord ſhall endure for ever.

3. Next after this general fidelity to the Scriptures, draw nearer home, and let them more particularly inform you in the true knowledge of your ſelves. This is that *Terra incognita*, that unknown Land, which ſo few make any diſcovery of. Many are great Travellers, ready Hiſtorians; ſcarce any Age, any Country, or City, but they are familiarly acquainted with it. The Seas, and utmoſt Iſles; the very Deſerts, and remoteſt Mountains, they can diſcourſe particularly of them, but ſtill are too great ſtrangers at home; there is one Cabinet yet unlocked, one book ſcarce ever yet opened, they are little read in their own hearts. May be it is



20      *The Young Mans Calling : Or,*

because the reckoning is long, and we but little provided to clear it; The Leaf where we should read is much blotted, and we take little delight to look into these things. But Dear Children! say not you so. Neglect will scarce pay that debt which grows of it self daily greater; or pacifie that Creditor who takes the contempt worse than the debt it self. Know therefore (and you cannot indeed but know) that you, even you, have gone astray from the womb; and are though but *young people*, yet *old sinners*, *great sinners*, *Gospel-sinners*; and that God expects true repentance, true faith at your hands, as well as any, if you desire any part in the Kingdom of God. The story is sad, but true; and we may relate it. Man enters into the World at *traitors gate*; born in sin, and conceived in iniquity. *His body* frail and mean as the dust; a common *Hospital* for almost all diseases, which successively one after another come and take up their quarters perforce there. *His mind*, as *Nebuchadnezars*, degraded, and cast down from its former excellency among the beasts of the field; and there it now walks. *His understanding*, that bright and precious Lamp, is gone out, nor does he now lift up his eyes any longer to know the Lord. But sinks down in great stupidity of spirit, as one regardless which way Eternity goes, as one utterly alienated from the life of God through the ignorance that is in him. *His Conscience* that noble watch, and under God the very *Life-guard* of his Soul, stands no longer upon its watch Tower: but lyeth as one that fainteth; spreading its hands bleeding, and dying at the Gates. The inferiour servants, the *Affections*, all in an uproar and confusion, *Judas-like* betraying their Master; rendering themselves from their just service, and hasting to ingratiate and let out themselves to a foolish treacherous World. He that might have been sometime saluted and that truly too, *Jedidiah*, the beloved of the Lord, the Son of God, and Heir of glory: His blood is now stained, the entrail justly cut off, and he must be assigned under that joyless title *Loammi*, none of God's



but a child of wrath, a stranger from the Covenant of promise. Under the guilt of sin, and he knows it, not. Under the power of sin, and he feels it not. Responsible to God for all he now does, and yet regards it not. Within a daies march ( for ought he knows ) of death and judgment, and yet laies it not to heart. *His eyes hath he closed, and he knows not the things of his own peace.*

These things, Sirs, are no hidden secrets; The Heavens are then though at a great distance, yet they easily saw Mans misery, and frequently made both affectionate and voluminous lamentations over him. He that converses but the least with their Writings, will soon understand what sorry titles of honour, what mean and sad descriptions they bestowed upon their nature, and its present condition in the World. *The pattern of frailty, the spoile of time, the sport of fortune the very Picture of sickness; filthiness from the birth, too too much a beast all his life, no better than a feast for worms in death.* This was the Language they generally gave of Man, and they thought they miscalled him not. Poor men! they were eye-witnesses indeed of the sickness: they saw things were ill, but they scarce understood the rise and cause of the disease. They could only cry out in the general, ( as one of them bitterly did: ) *Woe, Woe is me, and yet what is it that I cry out so mournfully of? Oh! it is the manifold miseries we lie exposed unto.* Dear Youths, you must be perswaded to sit down and apply the Story. The case is naturally yours, the case too truly every mans. Oh! smite upon your breasts in a due sense of these things, and say with David, *I Lord! I am the man.* It is I who have thus sinned against heaven, and am no more worthy to be called thy Son.

4. This being your wound, where shall we now find any balm or healing for it? We are not likely you see to stay long here on earth: and without pardon of sin we can never expect to come at heaven. The love, the dear love of God through sin is already lost; the life of grace extinguished; a debt and guilt the saddest, the greatest that ever were contracted; the comforts of this present life decayed; the strength and sting of death

exceedingly encreased. We may now too truly name  
 our selves *Migor-Missabib*, fear and terrour round about  
 Yet be not too much dismayed, there is hope in *Ysa*  
 concerning our case. And I may and must (though  
 not without much trembling) invite you this day to *J*  
*ss Christ*. Oh! hunger and thirst after him and his  
 righteousness; that in him your sins may be covered  
 and your souls cloathed with the garments of salvation  
 It is not *Musick*, it is not *Wine* that a condemned person  
 desires: but a *Pardon*. Go you and do likewise. I tol  
 you even now a saddening story: I may now bring yo  
 tidings of a more welcome one. Oh! receive it as be  
 comes you in the Lord. The Father of mercies hat  
 from his Sanctuary looked down upon our low estate  
 He saw we were sold for bond-men, and for bond-w  
 men; falling into the hands of Satan, and misery fo  
 ever; There was no eye to pity us; Our own strengt  
 and righteousness departed from us; The redemption  
 of our souls likely to cease for ever. In these grea  
 streights his bowels were moved to have compassion o  
 us. His own arm undeserved, undesired, brought sa  
 vation to us. The work was great, and he trusts no near  
 er Person than his own Son with it. Him the Father sent  
 and seals; Him he gives to death, and raises up to life  
 and all for this sweet end, that he might be a *Prince &*  
*Saviour to give repentance & forgiveness of sins* to such po  
 Creatures as You and I are. Behold the love wherewith  
 Father hath loved us. The Son accepts it. As it was writ  
 ten in the Volume of Gods Book, he is content to com  
 If his Death will procure our Life, he goes willingly  
 it. He submitteth himself by imputation to be made sin  
 who yet actually knew no sin; that we, worthless we  
 might be made the righteousness of God in him. In pur  
 suance of this unsearchable & unutterable love it is th  
 the Spirit of God so often knocks at our hearts, that th  
 Ambassadors of Christ are sent in such earnestness un  
 us, to beseech us to be reconciled unto God; That th  
 word of the Lord is left, as his Agent, always *Resident*  
 our houses, to treat with us, that we might receive th  
 pardon of sin, and live.

This is that rich grace which the *Prophets* so long ago enquired after, and prophesied of. And this in the Lords name I humbly encourage and exhort you in. Pardon of sin may verily be had ; only seek it aright. Turn not the grace of God, I charge you, into wantonness. Boast not you, as if your condition were therefore out of danger, because there are it may be some sovereign *Antidotes* in the shop, or a rich *Cordial* in the glass: The sick man may nevertheless languish and die, if he makes not a real use of them. Oh ! go humbly to the Lord, go by Prayer, go by Faith, go with a full purpose of heart, That if the Lord shall please to speak peace, you will no more return to folly. Prostrate your selves, spread your case before him, tell him, it is not Corn, or Wine, or Oyl, that you come for : but the light of his Countenance. Tell him, oh ! tell him it is the pardon of your sins, and justification in the blood of his Son, that is to you the mercy of all mercies, which you above all things stand in most need of ; and that ( if he would please to give you leave ) this is all your desire and humble boldness ; by the hand of faith to touch his Golden Scepter, to take hold of his tender mercies in Christ, and live. It may be he will say, as in the Gospel, *Son ! arise ; Daughter ! arise ; be of good cheer, thy sins are forgiven thee.* I could even bitterly mourn, that this sacred mercy, this fundamental mercy is no more in all our thoughts. Men may weary themselves in wide discourses to find out wherein their chief happiness consists, and who is at length the happy man : But alas ! the wise man needs not glory in his wisdom, the rich man may forbear boasting in his riches. We may once for all, once for ever conclude with David, *It is he, and none but he, whose sins are pardoned, whose iniquities in Christ are covered, who is the truly blessed man before the Lord.*

5. If God shall shew this great mercy, in the fifth place be you careful to return the answer of a good conscience ; and give up your selves intirely and unsparingly to the Lord in a truly gracious life. Therefore

fore indeed hath the dear grace of God appeared in the true world, to enoble our conversations above the Principles ever or course of Nature to an higher life, the life of Grace. ing And if any shall ask more narrowly, what Christianity now means, We may answer in the language of that holy to a man. *This is the sum of the Christians Religion, to live free from sin and wickedness in the world.* It is manifestly the We highest testimony and commendation that we poor Oh creatures are ever able to give to Religion; when we let do not barely complement it, *Ephraim-like*, with good-our ly words: but practically offer our selves (such as we a sw are) to the service of it; endeavouring to acquit our will selves in the just performance of great and gracious in th things. *The Christian* (says the Father) *then, and then carn only shews himself worthy of his Christian name, when his hand walks in his Conversation Christianly.* By this shall men natu know that we like our Religion indeed, that we account doth the Lord faithful, and his righteous waies worth our sic careful walking in. The Gospel deserves it, men ex-walk peet it, we should fulfil it. *All people* (are ready enough sand and) *will walk every one in the name of his God: and in the se us also* (though upon better grounds) *walk in the name of City, the Lord our God for ever and ever.* But alas! here I wi Christianity covers its face, sits down with tears upon whic its cheeks, and bewails it self as one neglected, to oh! much neglected on all hands. Me thinks I hear in the L groans as in the *Lamentations*, *Is it nothing to you, oh! al of G you that pass by? You that are called Christians, and whid man is yet more, you that have come forth as Protestants from th carel Corruptions of former Ages; that ye might (as Israel going vertu out of the Land of Egypt) the better serve the Lord; when make oh, when shall wisdom be practically justified of these h 6. children?* *firou*

1. The profane man doth the Devils work with all his of th might; he runs violently to the utmost excess of riot forts The worldly man his heart takes not its rest in the night farew he is drudge enough and enough to the world, for the est F recompence of the World he is ever like to have from with is. These spare no pains, but act like themselves, to We r

the true to their principles ( such as they are ) where-  
 ever they come. But oh ! the professors of the everlast-  
 ing Gospel, how do they faint in the head of the Streets !  
 How cold and weak are they ! How sparing and slow  
 to adorn the Doctrine of God and our Saviour ! With  
 Ananias and Saphira, we keep back part of the price.  
 We offer the form, but too often with-hold the power.  
 Oh Sirs ! if we have judged Religion worth professing ;  
 let us also judge it worth the practizing. It may be,  
 our care and labour of love may one day be found as  
 a sweet memorial before the Lord. Dear Youths ! You  
 will meet with many ( it may be ) posing a Jehu's pace  
 in the Opinions and Traditions of men, ( for indeed a  
 carnal forwardness in such things, whether on the right  
 hand, or on the left, costs us not much, it is self-grown  
 nature can afford it. ) But oh Lord ! how rare a thing  
 doth it still remain ! to find an *Hzechiah*, that can testi-  
 fy upon his death-bed in what uprightness he hath  
 walked before the Lord all his life. *Israel* may be as the  
 sand by the Sea-shore for common profession ; but  
 these will still be too near the Lords reckoning, *One of a  
 City, and two of a Tribe* ; that is very few. Wherefore,  
 I will even intreat you to revive that sweet Inscription  
 which was once engraven upon *Aarons* breast-plate,  
 oh ! Copy it out fair in your lives ; and be ye Holiness to  
 the Lord. Let this be your kindness to that sacred Name.  
 of God by which you are called ; not to leave it ( as too  
 many do ) subject to every ones reproach, by the  
 carelessness of your carriage : but by the cleanness and  
 vertuousness of your deportment, whatever you can to  
 make it a praise in the Earth.

6. When at any time your tender hearts shall be de-  
 sirous to refresh and ease themselves from the sorrows  
 of this life : Evermore go to God and the sweet com-  
 forts of Religion. This was the solemn counsel and  
 farewell the Jews were wont to leave with their dear-  
 est Friends when most overwhelmed with sadness, *We  
 wish you ( as the best Cordial ) the comforts of heaven.*  
 We might herein not without just indignation say ( as

*Elijah*

*Elijah once did ) Is it because there is no God in Israel, that the men send to Baal-Zebub the God of Ekron? Is it because the All-sufficient God is become as an empty Vine, that there is such hurrying after the world and its fading comforts? The provocation and indignity that is here offered to the Lord is exceeding high; it is in effect a denying of that God that is above. Oh that men would not deal so dishonourably by Religion. Thither whereunto we appeal for our future salvation: in the name of God let us therewith consist for our present consolation. It was from hence the Martyrs drew all their joys. They justly might and did thank the Lord for it, that their Prisons were to them as Palaces; their chains as so many bracelets of Gold. It was Religion that feasted them in their dungeons; that enabled them to write so cheerfully to their Friends (as many of them did) *I am in the esteem of men in hell for outward misery: But I am in my own sense as in heaven for inward comfort in the Lord.* And it is from hence that we also (if we be not wanting to our selves) may well draw waters of joy for our souls out of the Well of salvation. Dear Children! be perswaded whenever you have occasion in the day of your sadness to make use of Religion, it may be you may find it your best comforter in the whole world. Cheerfulness is indeed that Mannah which nature is so desirous as oft as man may be to taste of: and God is as freely willing that we should have it. He hath provided that for us; *Joy is sown for the righteous.* And he hath invited us to that. *Rejoyce in the Lord ye righteous and shout for joy all ye that are upright in heart.**

You may soon find in God all apposite and suitable comforts for every condition. There is an estate for the poor, strength for the weak, a Father for the Fatherless, pardon for the bleeding sinner, healing for the broken in heart, a better world for those that are graciously weary of this, immortality and blessedness for all that choose and love it. Heaven and happiness so transcendent, so glorious, that we may modestly say,

the heavens which we here behold, are but as earth, without form and beauty, in comparison of that Heaven of heavens which God hath appointed for the everlasting rest, the true home and habitation of his people. Such a God and such comforts are enough, when ever we walk through the valley of the shadow of death we need fear no evil, these joyes of the Lord may be an everlasting strength unto us. There can be no affliction so sad, but you may arise and lead your captivity captive. You may make the proudest of them as *Adonibezek*, serve under your Table. Or as *Tamberlane* did by his conquered foes, make them draw at your Chariot wheels, and serve to the increase of your triumph. Let the fiercest Lion come against you when it will, enayou, as *Sampson*, may overcome it, and may propose (as your Christian Riddle, that *out of the eater* (the most devouring affliction) *can you fetch meat*. Religion allows all its true followers to rejoyce in the very face of tribulations, knowing that they (how unlikely soever) yet *work for us a far more exceeding eternal weight of glory*. There can no outward enjoyment whatsoever come to your hand, but it might be hereby refined and improved seven-fold unto you. Your bad things might be made good: and your good things better. This, this is that true *Philosophers stone*, that turns all into Gold, all into Mercy, *We know* (saies the Apostle and it is no dubious conjecture: but a truth may be safely built upon) *all things work together for good to them that love God*. Once more then sweet Children! let me commend you to God and the comforts of his grace. Be not your own foes. Seek not the living among the dead; look not for comfort where it is not: neglect it not where it is to be had. But humbly say unto God, *Thou oh Lord! shalt be my hope: thy Word and thy Promises my Souls Comforters in the land of the living*.



*More subordinate Advice in reference to the right ordering of the good  
our Civil Conversation and Concerns in the World.*

**I** Have now laid before you some of those more ponderous points of your concernment and duty betwixt God and your own souls. I shall at present add no further therein. The Lord himself by his own good Spirit supply and suggest the things of your everlasting peace yet more particularly and distinctly unto you. It remains now (according to the method I formerly mentioned and proposed) (that I should leave with you some (though more inferior) advice touching your Civil Conversation with men, and good management of your outward condition here in the world; That you may be with all, have your selves wisely, sociably, and vertuously instructed. The Philosophers had a great apprehension of a good Genius standing at the door, to inform the growing minds of Youth what they should do, and how they might most vertuously enter the stage of life. They might cloudily mistake the name (as in most things they darkly did) but both they and we must all acknowledge the ponderous necessity of the thing it self; That there be all timely care for the due Conduct and Culture of life. You are now going into Civil Society amongst men, where very much of the comfort and sweetness of life depends upon our mutual acquitting our selves each to other in the good offices of Vertue and Humanity. These are in their place as the true current lawful Coin, which should pass freely to and fro for the upholding of all sweet and desirable intercourse and commerce each with other; without which we should be but as so many angry wasps, tho shut up together in the same nest: Or as wild Bears, grumbling savagely one by another in the same common Den. It was the Glory of the Gospel, that it did not make void, but establish the Law. And it is our Vice which comfort before the Lord, that we need not, neither are we called so to profess Christianity, as to put off Humanity. If any shall frowardly so do, he erreth exceedingly from the Faith, and brings up an evil and unjust report upon the

the good name of God and his righteous wayes. The  
one which in this respect lies before you, and can-  
not but be exceeding dear unto you, is briefly this ;  
To consider how you may go in and out through the  
great hurry and tumult of vicissitudes and various  
troubles continually rattling about us here ; so as to be  
neither burdensom to your selves, nor others ;  
cheerfully composed and settled in your minds ;  
very useful & serviceable unto all. Such an one we may  
honourably Enrol and Sirname, a true *Citizen & Deni-  
mongst Mankind, made free, and meet for converse with a  
civil world.* This is in a great measure that good which  
God hath laid out for the Sons of men. Very desirable  
with all, but rarely attained by any. *The labor of the foolish  
(experience sadly shews us) wearieth him, for he knoweth  
not the way unto the City.* In your pressing after these  
things, the most comprehensive and general rule that  
I can safely and heartily commend unto you, is plainly  
this. A rule worthy to be transmitted as a Treasure  
from the Father to the Son, and his Childs Chieftain  
aim: *Cordially espouse all Vertue : Constantly bat-  
tline all Vice.* Never was Vertue any mans rea-  
son in ought that is desirable : nor Vice a true  
of good to any. But as the daughters of *Heth to Rebecca,*  
that which will make our very life a burden and wear-  
som to us, if our Souls shall match themselves unto it.  
Vertue, we are usually told, if we could behold it with  
the eyes of our bodies, it would attract all affections to  
it ; it would draw all men into an extacy and admi-  
ration of it. *Seneca* goes yet further telling us (and  
that truly) in this veiled condition, wherein it  
up and down almost *incognito* in the world ; It  
with some rayes upon all mens minds, insomuch that they who  
embrace it not, cannot but see it and highly respect it. But  
Vice whatever interest it hath unduly gained in most  
mens affections soon hastens in all mens experience  
to this joyless upshot. It disturbs and clouds us with  
guilt and fears within our selves. It renders us odious  
and unfavoury, slighted and rejected with others. It  
wastes

wastes Estates. It blasts Reputation. It embaseth the Mind. It corrupteth the Life. It drags down the whole man to shame and misery. It is the Philosophers *Sphinx*, which however it may seem to propound toyes, yet devoureth all (as that did) who fall unwisely into its Imbraces. It is a deceitful *Laban*, that changeth our wages. We may go out after it with the *Prodigal*, pleasant and full of hopes, but shall too soon return like him with rags and hunger. This is the general Rule which cannot, which will not fail any that are true to it. The Lord give you hearts to put it upon trial, and to abide all your daies by it. And it shall assuredly keep you in your goings out and comings in from those manifold evils which most men by their own wretchedness pull down upon themselves.

For more particular directions; It were improper for me to expatiate too far, or to turn a *Letter* into a *Treatise*. Amongst many other things of great weight it shall suffice at present to tell you, you will have exceeding much need of these three in your pursuance of such a comfortable life here on earth. 1. You shall have great need of a *rare government over your selves*; that there be no disorders within doors at home. 2. You will have great need of the *utmost prudence* for the dexterous disposal of all your affairs, that there be no miscarriage in the practical part of your life abroad. 3. You will have great need of *much humanity* for your better converse with all persons, that there be no violating of the Laws of civil Society, the dear and common interest of mankind. Upon these few hinges the chief Concerns of this present life do very much turn. Where these are safely settled *Virtue* hath its triumph, *We* the tranquillity of our minds, *Our Conversation* its just composure, and all the blasts of adversity shall be no more able to do any prejudice, than the clouds which are so far inferior can do unto the Sun, whose Orb and motion are both exceeding high above them.

1. You will have great need of a *rare Government over your selves, a choice prize continually upon your own spirits* keeping

keeping your affections, as the *Centurions* Servants, in all subjection, meekly to go or come, as the occasion and matter shall require. This is that noble conquest which *Solomon* in the wisdom of God so highly commends. Stronger is *he that ruleth his own spirit than he that taketh a City*. This is that desirable Kingdom that the meanest Subject, without the least disturbance of the Government under which he lives, may happily attain. *Are you desirous* (saies the Philosopher) *of a Kingdom? I can presently shew you one; rule wisely over your own self.* A profuse and impotent letting out of the heart upon these inferiour things, betrays us too surely to every emergent temptation, and proves usually in a short time (like *Sampsons* fond love) our inthralment, our shame, and death. *A City broken down, and without walls* (so sad a prospect the Holy Ghost tells us) *is that man that hath no rule over his own spirit*. Man is the noblest Creature in the whole World, and his Government of highest moment; To see him fit cloathed, and in his right mind; every thought, every affection, as so many wheels in their proper place, at their true motion, oh! it is the honourablest sight among all the manifold works of God upon the face of the Earth: Dear youths, Beg & strive that this may be your happy lot. Every one of you in your several times another *Socrates*; that it may be said of you as of him, whoever observes you, *That you are still walking in one and the same vertuous frame of mind, one and the same cheerful complexion of countenance*. You will see some *Heraclitus-like*, bitterly passionate, almost to death, for every light trivial cross. Others again *Democritus-like*, as wide on the other hand, ever frothy, ready to laugh at their own shadow. But you will still find it, in the sequel of your life, your honour as to men, and your great comfort as to your selves; to keep a juster rein over your affections. We may say of our affections, as we use to say of fire, and water, *They are good Servants, but bad Masters*. You may safely take it as your *Vade mecum* along with you, in reference to the things of

of this life: Desire not any thing immoderately, fear not any thing too anxiously. Delight not in any thing too excessively. Lament not any thing too bitterly. All these are but as so many several sorts of moral drunkenness. We may be affectionate: we must not be immoderate. The enjoyment of our selves, and the serenity of our minds is still more than all. It is time, it is high time for you to be previously considering with your selves, it may be the Lord hath laid out for some of you a tempestuous voyage upon these Seas. More indignities, more repulses from the World; More unkindnesses, more revilings from men; More chastenings under his own hand; More sickness, more poverty; More trials every way than you are yet aware of. Are you strengthening your selves, in your patience to possess your selves, and in all sweet composure to bear them when they shall indeed come? That you may say, *Job*, It is but the thing that I have prepared and looked for, that is come upon me; I will with patience accept it, and will not charge God foolishly. It may be on the other hand some of you the Lord may enlarge your border; and bring you forth as Vessels unto some service and honour in your Generation. Are you now timorously instructing your selves in the vanity, the dangers, and continual restlessness of high enjoyments, the manifold temptations that attend them; the strict accounts that must be given of them; that so you may pass (as becometh the wife) with a due modesty of spirit into them. This, Dear youths, is that sobriety of mind that I have desired to set before you. Oh that you may be able when it comes to your trial to consist with it, and to know how to abound or want; how to live in honour or obscurity, entertaining with sweetness whatsoever condition the All-wise Disposer of all things shall order for you.

2. You will have as great a need of the utmost Prudence for the dexterous disposal of all your affairs without doors, that there be no miscarriage in the practical part of your life abroad. The natural Eye may direct

the body : but it is *Prudence* only that can inform and conduct the life. *The understanding of the Prudent* ( we are told from the Lord himself ) it is that which *directs his way*. This is that wise *Pilot* that best steers the Ship, and preserves it from all the rocks of danger that lie in our way: The *Physician of life* that preserves the Conversation in health, and upon its feet. *Wisdom is the principal thing* ; above all getting let us labour to get understanding. Foolishness, it is the Souls *Apoplexy*, wherein all the noble faculties of the mind are cast into a dead sleep. The Souls *Dream*, wherein meer phantasies swim up and down, but little true reason. It is a *Sampson*, whose eyes are out, the scorn and derision of all. It is the *unskilful hand* that mars, that brings to dishonour every Action, every vessel that comes under the wheel. It is the *blind Traveller*, that continually stumbles where-ever he goes, and still knoweth not whereat. It is the *dead Fly*, that corrupts the whole Box of Oynment. The least mixture of it immediately stains and overcasts many vertuous actions. Take heed, Dear Children ! that you become not such unfavoury Salt, that such folly cause not you to go astray in the progress of your life. Let *Solomon's Prayer* in his Youth be your daily inreaty unto God. Give thy *Servant*, oh Lord ! an understanding heart, that I may know how to go out and come in, discerning between good and evil. Life is a theater full of action, the *Scenes* thick and various ; a multitude of fresh occasions continually crowding in upon us ; our *Time* short, the *Opportunities* of actions seldom seen till they be slip by and gone. These things will call for a world of wisdom to contrive and order all for the best. Well in this great and difficult case let *Prudence* be the Solicitor to attend and look after it. As the handmaid of the mind, that may go to the door when these occasions shall thus earnestly knock ; that may take their Errand distinctly, give them their Answer fully ; treating every Occurrence of life fairly, without precipitancy, without delay. It is the greatest honour of *Prudence* that it is ( as *Ezechiels vision* ) full of eyes ;

able



able to look upon time past time, present and time to come : making all these several winds to fill her sails to serve in her voyage, for the dispatch of her work.

1. It will be the work and care of true *Prudence* to look back upon time past by way of reflection, that the former *Errata's* and miscarriages of life may be henceforth corrected, prevented, and seen no more. Who so is wise, his own failings shall become his teachers, and charge him that he return no more to folly. 2. It will be the further task of *Prudence* to look circumspectly at the present. It is all the time we have any certain hold of, we may well be choice of it. *Prudence* is herein very solicitous :

1. *That nothing be now done in vain, but for good and weighty ends:* Ends so righteous that they may be fairly vindicated; so lovely, that they may be worthy to be embraced; so usefull, that they cannot be refused. The wise man is able at any time to answer in all his actions as once *David* to his brethren, *There is just cause for what I have done.* 2. *That nothing be done by uncomely means* but such as may be truly righteous in their nature, be serviceable to the end, and honourable for us to make use of. *Alexander* ( how desirable soever it might have been unto him ) would by no means unhandlomly steal Victory; and the vertuous heart scorns and refuses to debate it self to do evil, that good may come of it. *That nothing be done rashly:* but upon well digested thoughts, concocted by just deliberation. The understanding ( as the living Spirit in the *Prophets* vision ) moves the wheels; whither that is to go, the wheels go, and without that they stir not. 4. *That nothing be done boisterously:* but calmly, nor with much noise: but rather with good effect. Our minds may run much up like the Thunder and Earthquake: but the *Prophet* tells us it was in the still small voice that the presence of God was rather found. Soft words and hard arguments we usually say make the best disputation: & we may as safely conclude much, but falsely, is the honourablest character of almost any profecution. *That nothing be done unseasonably*



ne but as Apples of Gold in Pictures of Silver: being humbly  
fail studious to approve our selves in this, followers of God;  
rk. that our works might also for their measure have some-  
nce what of beauty in their season. 6. *That nothing be done*  
at the *excentrically*, which lies not so properly within our sphere:  
ence but a studious adorning of our own Province, a carefull  
Wh attending to that which is incumbent upon us. The  
rs, and Creatures beneath us are not so senseless but they hear-  
t waken to God in this, and strictly confine themselves to  
tly their particular task. It shall be our honour also before  
ho the Lord, to preserve our selves from that arraignment  
a ve *Who required these things at your hands?* Duly to watch,  
our own vineyard, and to make our station a praise to all  
d an that shall behold it. 7. And lastly, *That nothing be done*  
fair *negligently*: but with a due strength and industry. Faint  
to offers of action are but poor insignificant *Ciphers* with  
Prudence; she allows them no place in her *Ethicks*. She  
tion is very desirous fairly to finish whatever she undertakes;  
wi and wishes that all would take it as their Memorial Sen-  
me tence, *Whatsoever their hand findeth to do, that they would*  
do it with all their strength, *since there is no work nor in-  
vention in the grave, whither we shortly are going.*

3. The work of *Prudence* is not yet finished; in the  
last place it openeth its eye also upon time to come.  
Folly indeed scarce stirs much out of its own doors;  
it takes no great delight in going much forth. But it is  
the proper nature of an enlarged mind, to make, as the  
Eagle, toward Heaven, to desire, as it can, to look over  
the wall and see toward Eternity. To go out, as *Isaac*,  
into the fields, and meet with its future condition by  
previous meditation. Herein it is still the task and of-  
fice of *Prudence* to stand in the *watch-tower*, and sound  
the Trumpet: *to foresee the evil, and hide it self*, and (as  
those that feared the Lord amongst *Pharaohs* servants)  
to get out of the way of harm and danger against the  
usual hail and storm comes. Thus doth it belong to *Prudence*  
to espy opportunity while it is yet at a distance, and  
to get it self in a posture of defence beforehand: whe-  
ther it be for avoiding of misery, or for the attaining of  
mercy;

mercy; that it be not taken as the foolish Virgins, flumbring, and at unawares These are the cares that *Prudence* takes, in this wariness doth she proceed in all her wayes So circumspect, that she cannot be deceived by others; & yet still so vertuous, that she scorns to have any deceived by her. Her whole carriage is full of beauty and her works soon praise her in the gates. It is true, such *Wisdom* is high, and very few attain it; but it is nevertheless our standing duty, and could we reach it, our conversations would be no longer like the ordinary rate of the *ex tempore* every-day carriage of the World, without form or comeliness: but like *Moses* in the Mount, shining with the very Rays of the glory of God upon it. Dear Youth be you willing to apply your Hearts to all this *Wisdom* and endeavour henceforth to begin to walk thus wisely in a perfect way. Light cannot more excel Darknes, than *Wisdom* excelleth Folly. The Lord grant whatever others do, that *Wisdom* may be practically thus justified in you as her Children. This is the second thing so importantly needful for you, a Spirit of *Wisdom* (as *Exodus* in the *Wilderness*) to guide you in all your way.

3. You will have great need of much *Humanity* in your better converse with all persons; that there may be no violating of the Laws of *Civil Society*, the dear and common Interest of Mankind. We are none of us bound to live *Stoically* in a Cell, alone by our selves, but in more open Air, converse with others, useful to mankind, loving and just to all. *Prudence* without this degenerates into a vicious subtilty and craftiness. *Fortitude* without this into a savage cruelty and violence. *Diligence* without this may fill its brains with *Dires*, but it hides its Eyes from its own Flesh, and starves the poor *Lazarus* at the door. And at length *Nature* it self without this becomes like *Nebuchadnezzar*, fit to be driven from among men, remaining a stupid barbarous thing, its heart as the heart of a beast; too brutish within it. Civil and loving Society is the great *Exchange* of Nature: where we should meet, not for ostentation and complements, but for reciprocal mutual accommodation. It is *Natures Table of Ordinances*

where

where the several Lodgers may come and take their diet with the greater refreshment together. It is its *County-feast*: where strangers become fairly acquainted, and readily imbrace each other upon the welcome account of a common relation. It is the *universal Character* intelligible with all. It is the *travelling Language*, which alone frees us from being *Barbarians* to others, and they to us.

This is its short *Description*. An *Apelles* if he were to draw it in its most lively complexion before us, must present it (as that near Orator) *with its face serene and clear as the sky, having no clouds to disgrace or obscure it.* Its carriage is every way answerable. It behaves not it self unseemly. It is not austere and froward: but exceeding mild, and very taking. Not subject to the least exception, but highly dear to all. As to its deportment, it is not nicely artificial or affected: neither is it willing to be sordid or neglected. It tempers its carriage, as its cloaths (such as it may best dispatch its business in) for decency, & for service. It is burdensom to none by unseasonable visits by idle interruptions, by wearisom detainments, by fruitless discourses, by importunate or unbecoming requests. It hath not so learnt the *Laws of converse*. These *Solecisms* in conversation were not to offer good company: but to commit a violent and forcible assault upon civil Society. It cordially honours and affects a publick and common good. Reckoning that its private *Cabbin* shares with the common condition of the Ship; and that the best way to secure that is to help what we can in the preserving of the vessel. He that truly seeks the good of others, doth herein ultimately a kindness also to himself. It sometimes allows it self a little to study the dispositions of others, Not as a *Flatterer*, that it might see how to ingratiate it self, or humour them in evil. Not as a *Pirate*, to find where nature is weakest, and might be easiest guarded by some crafty design: but as the *Physician* studies his *Patient*, for the more dexterous and friendly application of it self. It readily respects and values endowments and gifts in others. It acknowledges them

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precious,

precious Jewels from the Father of Lights, heartily wishes much good and honour may they do to those on whom they are bestowed. It buries also with much modesty their weakneses, saying, The Lord Christ may have forgiven them. I may and will humbly pray for them : and if I have opportunity, will endeavour in a spirit of meekness to heal them, but would by no means become me unkindly to grate a rake in them. It hath a very happy disposition as the easie forgetting of injuries : And it is likewise happy in the constant, the ready, and grateful remembrance of kindnesses. It takes little delight in burdening its memory with the evils of others ; there is such desirableness in them, they are *Errata's*, the sooner expunged the better. It rather stores its mind with candid thoughts of its own duty, as the better and more becoming treasure. It striveth cordially to overcome evil with good, and abhors as much where it receives good to render evil. It chearfully rejoyces with those that rejoyce, feasting it self with the good of others, as if they were so many dishes at its table. It condempns likewise as affectionately with the afflicted, & freely joins it self in mourning at its own charge ; as being one naturally related, of the same kindred and family of mankind.

Thus is it both able and ready to serve in any capacity, to accommodate its self to every office, for the repairing of the breaches too too open every where. To the weak it makes it self weak, to the strong it becomes strong ; it stoops and becomes all things ( still vertuously ) unto all, that so by any means it might serve for life and comfort. To its *Superiours* it is respectful. To its *Equals* it is companionable. To its *Inferiours* it is courteous. To *All* it is candid ; Affable and temperate in speech ; Clean and modest in behaviour. Pleasant and ingenuous in countenance : And above all kindly affectionate and generous in heart. Thus doth it shew forth it self with a confluence of many vertues united and shining together. This was above all his other conquests *Cyrus* his renowned Victory ( as *Xenophon* tells us ) without what we

or scars to himself: without grievance or neglect to others. *The places that were impregnable by strength of arms, he overcame and took them by his rare and unparallelled humanity.* Many Daughters have done vertuously, but this for sweetness in an angry world seems greatly to excel them all. Such love shall justly deserve, and easily procure love back again; love free from envy, respect without constraint. Oh! that you, dear Children, may walk with so happy, so even a foot in all your waies.

C H A P. V.

*Instruction in respect of relation, and a right deportment therein.*

**B**Ut this precedent Subject being exceeding large even as large as life it self, with all the various occurrences and passages of it; I must forbear the further unfolding of it; it is more than this present Paper is able to admit. I shall only now request you,

1. As Children, to an obediencial carriage toward your Parents. 2. As Servants, to a due subjection toward your Masters. First, *As Children in relation to their Parents*; Let it not seem a burden to you to honour them as becomes you in the Lord. God doth not so much urge your duty upon you by force of bare command: but fatherly sweetens it with a very welcome and grateful promise. *Honour thy Father and thy Mother; which is the first Commandment with promise.* Be you truly dutiful to those from whom, under God, your life came; and God shall pour forth his dear blessing upon you, and your whole life, all your daies in the land of the living. Sow not sparingly, if you desire to reap plentifully. Writers have been on all hands vociferous in this righteous and lovely subject, and have frequently told us, *There is no equal requital can be made to God or Parents.* So great is your debt, so great is your duty to both. The Heathen have been very full and express in it; professing that it is no waies enough that we barely refrain such evil courses as would become

### *The Young Mans Calling: Or,*

a positive grief and sorrow to Parents ; which yet too many will not forbear, but it will be further expected that we do not privatively detain from them that joy and comfort which is their just due: but endeavour in the most filial dehortment to lay before them the sweet matter of gladness and of rejoycing. Honour them, and obey them. It was no meaner Person than our Saviour himself of whom we read, that he went down with *Joseph* and *Mary* his Mother, and came to *Nazareth*, and was subject to them. Lo! here an example indeed ; Be ye followers of Christ as dear Children

Accept their Counsels with thankfulness ; They are the counsels of their long drawn experience, and may be of great use, faithful guides through your following life. Bear their rebukes with meekness ; they are the rebukes of Parents, that have authority over you ; they are the fruits of tenderest love, which your selves know the so affectionately bear unto you. Despise not their age though frail, slight not their persons though mean, Divulge not their infirmities, though many ; lest the Curse of *Chanaan* overtake you, for adding to their weakness your wickedness.

These things it may be God may thus order your trial, for the more kindly and genuine expression of your duty. Hearken unto thy Father that begat thee and despise not thy Mother when he is old. Where the hedge is lowest, God repairs it strongest ; that our duty may still remain inviolable. If they be, as *Jacob*, in straits ; be you, as *Joseph*, their staff ; or like the *Stork*, the nourisher of their Age. If God shall hereafter shine upon you and raise your future condition to an honour amongst men ; Hide not your eyes from your meaner Parents. Acknowledg them chearfully, Honour them willingly. Behave your selves in their presence very respectfully. Say still as that King of France *Though I be now Superiour to many others, I am still Inferiour to my Parents*. The glory of the Angels is their excellence and their wisdom. The glory of the young man is his modesty and submission. And we may truly say



the Apostle in a case not altogether unlike, *He that honoureth not his natural Parents whom he hath seen, how shall he honour his heavenly Father whom he hath not seen?* Your Parents have hitherto cared for you with an exceeding great care; and what shall now be done for them? Oh! requite their affectionate tenderness toward you with a filial Ingenuity and Respectfulness toward them. *He were hard hearted indeed, and unnatural beyond expression, who could requite his Parents evil for all their good.*

Secondly, *As Servants in relation to your Masters.* Be ye indeed their Servants to whom you yield your selves to obey. Your very relation speaks you not your own, but theirs. If you receive their wages do not your own, much less Satans work. Be you to your several Masters as *Elaazar* once to *Abraham*, religious, prudent, industrious, and faithful in all your Masters business. Interesting the Lord (as he) by humble Prayer in all your undertakings. Careful, (as he also was) though at the greatest distance from your Masters Eye. Speaking (as he likewise did) becomingly of the Family in the hearing of strangers; and very desirous (as he still shewed himself) that your Masters affairs might prosper under your hands. Such a Servant the heart of his Master shall rejoyce, and easily trust in him. Such a Servant we may truly say, is already preferred to an higher place. The Apostle plainly tells us that such *serve the Lord Christ, and shall of him receive the reward of inheritance.* Faithful Servants (whatever others do) God will take a particular care of them, & will see that their wages shall not be abridg'd or detain'd from them. Their Masters may account with them for their outward service; but when they have so done God will assuredly yet further requite them an hundred fold, because they have done this thing in the singleness of their hearts, serving their Masters as in the sight of God, and for his sake.

You are ready it may be sometimes too dejectedly to sit down and complain, *That the Orb and Sphere in which you are placed is low and mean;* (and so indeed comparatively it is) but still it is such that the Lord rec-



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kons his very Gospel stands capable of receiving great lustre, much honour from you and your gracious carriage. It is you that in so particular a manner may adorn the Doctrins of God and of our Saviour. To be saved by the Gospel is much; but to be an ornament to the Gospel seems more; yet this may the meanest, the poorest Servant be. And oh what praise (like the Widow's mite above the stately gifts of richer ones) doth offer to the name of the Lord! when a Child of God entitled to Heaven, can bring down his heart willingly to stoop and serve him in the meanest capacity which he shall please to set him in here on Earth. *Blessed are those Servants whom the Lord when he cometh shall find so doing.* Be ye then satisfied, rest your self contented in the condition wherein the Lord hath called you. Service may seem some *Eclipse*: but still (as the *Eclipse*) it needs not be total. Your nobler part, your Soul, (without the least injury to your service) may nevertheless fairly enjoy a divine Liberty.

Service and freedom God himself tells us, are sweetly compatible. You may be servants to others according to the flesh, and yet as truly the Lords. Free-men walking in much liberty of Spirit. Cast not away your encouragements. Let not the comforts that are so peculiarly suited to your condition seem mean in your eyes. A virtuous *Epicetus* may at any time live far better and more honourably upon his poor service, than a vicious *Nero* upon a whole Empire. Your service in your several places for the present, it is not your Masters advantage only, but your own also; it is your preparation, and making ready for your selves against the future, wherein we may all too truly conclude; Evil counsellors under anothers roof are rarely mended, very seldom redressed, when we come to live under our own. And be careful to serve the Families wherein you for present are; diligently, chearfully, and uprightly now, and ere that sweet habitual disposition you shall grow up to become a Blessing to yours, whenever God shall multiply you Families by your selves.

CHAP. VI.

Characters of the truly virtuous Young Man.

First Negative.

I Have thus far exhorted you; I shall now endeavour once more to write the Vision before you; and make it what I can (as in the Prophet) plain upon the Tables, that you may see, as in a glass, what manner of young persons I have been recommending, and by whom still setting before you for your imitation. 1. I shall first describe them by their *negative* Characters, what they are not; That you may therein understand what you also ought to keep your selves free from. 2. I shall describe them by their *affirmative* Characters what they plainly are; That you may therein see what you likewise ought to be.

1. Negatively, the Young Person of Virtue or Hopefulness, he is, 1. *Not one that ever reviles Religion or reviles religious People.* Oh! no, though as yet he hath not much understanding in these things; yet he sees Religion it is precious: the preserver of a Divine Correspondence between Heaven and Earth; Our Prerogative above the beasts; The sweet means of our Converse with the Lord: The greatest Appeal that can be made; The strongest Claim that Man can possibly lay towards Eternity. Contempt herein he finds it so odious that all ages in yave even trembled at it; and the very Heathen would never bear it against their sorry Idols: much less dares prepare contumeliously offer it against the true God. This he future *Crimen Lesæ Majestatis*, High Treason against the throne and Dignity of Heaven. Vengeance in these very selves is very particularly the Lords: And he will surely soon find soon enough see to the repaying of it. Which made the Prophet cry out so earnestly to some insolent and ordering Spirits in his time: *Now therefore be ye not up tockers, lest your bonds be made strong.* He that hath not so much Reverence as to spare Religion from reproaching; nor Humanity as to forbear godly Persons from de-

riding them: let him yet have so much *Wisdom*, so much *Pity*, as to spare himself. It was the settled and unalterable Description which *David* long ago gave of Godly Man, a man likely to dwell in the Tabernacle of the Lord, *In whose Eyes a vile person is contemned: but he honoureth them that fear the Lord.* The Image of God should be exceeding lovely, his grace highly honourable wherever we find it, though but in the meanest of his People. What we discern of weakness not yet removed, not yet healed, may be pitied, but must not be scorned. Where Religion is wantonly scoffed at without due regard to others; It is to be feared, and more than feared it is neglected enough, and wretchedly trodden under foot at home.

2. *Not one given to foolish gaming.* Oh! no; It is not for him that comes into the world a Child of wrath, born in sin; it is not for him whose very condition and Religion (if he seriously bethinks himself of either) cry aloud unto him for Tears, and daily Repentance; It is not for such an one to become a vain gamester. He has other things, matters of greater weight and moment which will call for his time and utmost care, he is scarce at leisure to trifle with unmanly Games. Ingenious Diversions where they are wisely chosen, harmless and seldom used, timely and willingly parted with might possibly be winked at. Both Body and Mind may sometimes modestly beg their remedy: And when they have it, so they take it but as a remedy; and make it not worse than the Disease. Generous Actions Religion is not so Stoical as to condemn them. Things are commanded, they shall be commended. *Whatsoever things are honest, whatsoever things are just, whatsoever things are lovely; if there be any virtue, if there be any praise we have free leave, and are invited to address ourselves unto them.* And happy is that young man, who with a hopeful disposition presseth early, as *David*, into the Camp, and even longeth to employ itself in such noble undertakings. He that passeth by shall bless him in the name of the Lord, and say, *Go and prosper.* But Effeminate Games can claim no kindred, neither can they

expect that they should ever be recorded in Letters of Gold, or mentioned in the Congregation of the Lord, like *Mordecai's* good services unto honour. No, no; They are (as *Alexander* wittily said in *Plutarch*) neither true Jest, nor good Earnest. Neither fair Play nor sober Work. But of a far sadder nature; when in his serious things, as Estates, and the welfare of whole Families are unnaturally thrown away upon idle and foolish Dice. They are too commonly seeming sports, real vexations; *Actæon's* Hounds kept for pleasure, but in a short space devour their Master; the despoiling of the mind, the gratifying of Satan; the unhinging of the whole man from things of nobler worth toward God, or toward our Country. Experience hath too often stood with Tears in her Eyes, and even wept in the sight of all men over these things; complaining, what you account the pastime of particular persons, I must lament as the danger of Thousands, as that sore evil which unworthily softens and corrupts the Spirit of Nations into degeneracy and sloth; opening the Gates to any Enemies, inviring and letting in the *Trojan Horse* of all calamity. Thus with the *Roman Emperor* we greedily take the Cup because it is pleasant; but it proves poison, and in conclusion our Death. These things please not so much one way, but they wound as much another. Whosoever seems here to win, all sure to go away great losers. The Gamester always rashly flakes, and too commonly plays away his dear immortal Soul in his games.

3. Not a Sabbath-breaker, Oh: no; He that dares be so bold on the Lords day will not stick to be far worse upon another. Where a Sabbath of so few hours becomes wearisome to us on Earth; Good Lord! what would that man do with an everlasting Sabbath in heaven? It becomes the true Disciple to awake, and rise early that morning, To awake (as the Apostle saies) out of sin unto righteousness, and to put himself in remembrance, that this is the day of his Saviours resurrection, the flower of time, a Princess amongst all

other daies ; the day for his solemn avouching of his Religion in the sight of God, Angels, and Men ; that this is the day wherein the Lord hath appointed to speak with him, and hear from him ; wherein to give him a meeting about the great affairs of his Soul. He dares not neglect so blessed an opportunity, he knows not whether he shall ever live till another Sabbath comes about. He saies within himself as in the Primitive times, *I am a Christian, and dare not omit the duty of serving of this day.* Oh the sad ruins of thousands for the controversie of violated Sabbaths ! Persons, Families, Countries have died under it. For Gods sake, ever for Gods sake let the terroure of the Lord in the remembrance of such sad Judgments perswade you. And charge your selves afresh every Sabbath morning, with what solemnity you possibly can, not to speak your own words, not to think your own thoughts, but thoughtfully meet for a Sabbath : and settle your selves heartily to sanctifie this day of the Lord. Where the religious care of these choice Seasons dies, is too too common and sadly seen, little goodness, little loveliness, little of the true fear of God there lives.

4. *Not one given to vain speech.* Oh: no: The sober Young Man finds a field large enough to walk in to refresh himself and others with harmless discourse : he desires not to break the hedge, or run over to speak with sinners. He understands those words which are but Cyphers to sense, may be *Figures* of too great number as to sense. He hears there may be and often are whole floods of words in bulk, where there are scarce the least drops of good reason or wisdom to be found in them. And this makes him still the more cautious that he opens not his lips at any time foolishly. He judges speech should be a Lecture of wisdom to the hearers. The matter of his wayes weighty ; the manner of expression ingenious and comely : without which he concludes with that great Philosopher, *Speech about vain things, when it is done, will be but vain and worthless.* He chooseth to have his discourse rather of things than of persons. Son fac

times of *Virtue*, and the amiableness of that. Sometimes of the great *Works and Providence of God*, and the rare glory that is visible and transparent in them. At other times of *History*, and the pleasing Records so serviceable to the enlarging and settling of wisdom, that are found therein. But above all he delights to fix most upon his *own duty and the Lords mercies in Christ*, that he may be a frequent remembrancer to himself in them. He hath heard, that *his speech* it is his peculiar Excellency above the beasts of the field, and he dares not imbase it to things so unbecoming, so far below him. He is modestly silent while the Ancient are before him; waiting for their words, as for the dew. And when at any time he hath just occasion to speak, his *Motto* and *maxime* is, Not how much, but how well. His words are alwaies free from *Assentation*; he flatters no man. Free from *Moroseness*; he causlessly offendeth no man: Free from *Assettation*; he brings them not forth for vain glory; but for use. The care that he bestows upon his Speech is plainly this: That it may be truly accented with *Discretion*, uttered with *Modesty*, seasoned with *Grace*, continually shedding and sending forth a sweet odour wherever he comes. He easily perswades himself, That tongue would scarce be fit to praise God in heaven, which hath been used to filthy and light words here on earth.

5. *Not one that is ever found in a lie.* Oh! no; Truth is alwaies lovely, falsehood odious: Where the tongue is false to the heart, the heart is false surely to itself, false to God. The Lord accepts it as a letter in that sacred name whereby he is pleased to be known to the Sons of men; That he is *A God of Truth*. And a Lie whatever excuses & pretensions it may have (as it is never wanting that way) yet we know its kindred, and whence it comes. It is the base born of *Satan*. He is a *Liar*, and the Father of it. Oh! that we may all take heed how we nurse his brats in our bosoms. The way of lying, It is a short-lived cheat, where the deceit (when all is done) will quickly put forth its blushing face, and to our shame appear. *The Liar* (say the Learned



Learned among the Jews, *he may vapour a while : but he hath no legs whereon to travel long.* It is a very low kind of policy ; When to save our selves we stab the truth. When to gain a little repute (which yet is never solidly got by lying) we hazard our very souls. When we are desirous of some shelter for sin, that rather than fail, we make up an hedg for it ( as the Prophet saies ) of *briars and thorns set up against the Lord.* In this case the Liar too truly fulfils the old Proverb, and shews himself, by his pleading *Not guilty*, fearful of men ; but by his inward falseness, a wretched contemner of the all-seeing, the heart-searching God. In lower things, the Clock is prized by its true going. The Money is valued when it is no Counterfeit. And that *Young Man* shall be accounted a branch of hope indeed, whose tongue is as choice Silver, and his words, words of ingenuity and truth. The fault that is yet but one, he will not make it two by denial. He may have many weaknesses, but still takes care that he may be believed in what he speaketh ; and therefore resolves the whole world shall not justly charge him with a lye.

6. *Not one that takes the name of God in vain.* Oh ! no, he knows God over-hears, and will not hold him guilty less that dares do it. He is thankful that he may have leave to use it in Prayer; he delights to meet with it in reading the Scriptures : but he loves it too well, to abuse it irreverently in his lips. It was a good Counsel once well given by a Royal Parent to his Son ; *Let the name of God be more sparingly in your mouth.* The Jews old accounted the name *Jehovah* so sacred, that they durst not utter it. The High Priest alone, and that in the Temple only, but once in the year, at their solemn Feast, while he blessed the people, might have leave to mention it : For others, it was death. And I have read of a poor begging Jew, in these latter and modern times, that had a great Alms offered him on these terms, but to pronounce that Word, who yet refused it. The very wound up the string too high, and became superstitious. The Christian abates that, but continues truly reverent, sorry



and willingly fears this glorious & fearful name, The Lord his God. Dear Children! be you admonished in this weighty matter; and I hope you will take great heed that you offend not with your tongue. He that must needs at almost every word cry *oh Lord!* doth not so much say, *oh Lord! help:* but rather, *oh Lord! come and punish my sin.*

7. Not one that profanes that sacred name of God by wretched swearing, by horrid Oaths. Oh! no; an Oath was never allowed, but in ponderous and weighty Cases. And the holy Language still tells us, by the Conjugation wherein the Word is only used, we should be rather passive than Active: No further acquainted with an Oath, than when we are solemnly called upon by Authority not to be denied. There is a curse from God *a flying Rowl*, which, how unwelcome soever, shall yet enter into the house of the swearer, and shall remain there, though sore against his will, till it hath recovered the glory of Gods name which he had wronged. There is but little gained by sin; men do but provoke the Lord to their own confusion. The nations which knew not God, were yet a Law to themselves, and a great example to all Posterity in the condemning of this odious sin. With the *Scythians* the Swearers punishment was loss of his Estate. With the *Persians* servitude and bondage. With the *Grecians* the cutting off their ears, as those that had infected the ears of others. With the *Romans* it was throwing down from a steep high Rock. Thus have they born their testimony before us, that we might receive instruction from a foolish people, and learn in them our own duty. Me thinks, Dear Children! you should be every one saying to your selves, I see now indeed the Lord hath severely charged me (as once the Emperour *Augustus* to the *Prætors of Rome*) that his name should not be vilely trodden under foot, or abused by wretched Oaths in my lips. He that will not so much as forbear these for Gods sake, bears but very little respect to God or his commands. Other sins have their several excuses, such as they are, though but sorry ones. This is that hath nothing to say for it self.

No

No cause for it ; no sweetness, no pleasure, no profit  
it ; no credit, no advantage by it ; neither believed  
trusted, one grain the more for it. Others are wearied  
of it, the offender himself hath not the face to plead  
it. Of all men the Swearer sins upon the hardest terms.  
And he that ventures upon so hainous a sin while he is  
young ; oh what a monster may he become ere he dies.

8. *Not one that abuses himself or the good Creatures of God  
unto drunkenness.* Oh ! no, It is not for young men to drink  
wine nor for the lovers of vertue to mingle strong drink.  
He hath heard, the most holy men in Religion, the  
most renowned amongst the Nations, the most honourable  
in their several Ages, were all of them men of  
great abstinence. He fears sacrificing to *Bacchus* would  
be a breaking off with *Apollo* ; and falling into drunkenness  
a drowning of ( those rare jewels ) Understanding,  
Memory, and Senses. And therefore for their sake  
whether he eats or drinks, that Golden Rule of *Solomon*  
is still his memorial, *In due season ; for strength, and not  
unto drunkenness.* The Grave ( that undesired thing ) he  
is it visited by thousands, and ten thousands before  
time ! and what Bill of mortality can be made out  
but only this ? It was their cups which were the bea-  
sters, and brought the dropie corpse so soon thither.  
Oh ! what mean we to complain so unkindly of the short-  
ness of life ! when it is our own intemperance that  
cuts the thread and hastens death. But thus ( as  
a great Writer observes, ) *The Drunkard will needs  
lose his lust, though it costs his very life.* Men may through  
drunkenness flatter, and with words too smooth tell us,  
the drunkard is no mans foe but his own : but the Lord  
hath other Language wherewith to salute him, *Woe to  
the drunkards of Ephraim.* Woe to him that dares thus  
to face the Image of God upon him ; that being born  
a man, yet chuses to make himself a beast. Woe to him that  
says to Conscience, bow thee down, and Sense  
stamp upon thee ; that plucks reason from the chariot  
and sets up a *Phaeton* there ; madness and fury to  
verthrow the Chariot, and proclaim his own shame.

no profit for all. *Woe to him* that fills every Table with Vomits, believed that selleth his heart to work wickedness, and becomes the Devils *Dequoy* to draw others to all excess of riot, to plead and at last to drown them with himself in perdition. *Woe to him* that by one sin makes way for others, for legions to follow; that by Drunkenness makes way for Contentions, for Murders, and for Uncleaness. *Woe to him* that hath forsaken the Lord, the Fountain of living waters, and makes his belly his God: that mans end will be destruction. Yea lastly, *Woe once more to him* that makes so many weeping eyes, so many aking hearts in his sad Family at home. The Children cry, there is no bread; The dear Mother sighs, and replies, Whence my Babes! can I satisfie you? My Husband alas! is no longer my praise in the gates, but goes from me to sit with vain persons, till the wine and strong drink iname him; foolishly talking all the day there as the Sons of *Belial*, of matters not convenient for them: while we, poor we, are left to naked walls, to raggs and hunger at home.

*Oh Drunkard. Drunkard!* What hast thou done? Thou hast even consulted shame to thine House, reproach to Religion, poverty to thy Estate, diseases to thy Body, everlasting danger to thy precious Soul, infection to all that shall ever keep thy company, sorrow of heart to thy tender Family, which thou oughtest to have been a crown of rejoycing unto. Therefore hear thou the Word of the Lord, thou that hast so often enlarged thy desires as hell after other cups Thus saith the Lord, thou shalt surely drink off a cup of bitterness and trembling from the fury of the Lord. Thou shalt be drunk, but not with wine; thou shalt be overcome, but not with strong drink. Then mayest thou fall, and rise no more. Thus, even thus shall *Adonijahs* feasts break up with amazement, and *Belshazzars* cups with trembling. You are, it may be, almost wearied with this long Relation: but from such considerations should we gather up instruction & warning for our own Souls. The *Spartans* were wont, when at any time their Servants

vants were drunk, to bring them in presence before their children, that the odiousness of their carriage might breed the deeper hatred of the vice. You have also not seen the Drunkard in some part of his vileness : though in modesty much hath been forbore of that filth and lewdness wherewith he might too truly be charged. O that you may never commit such folly in *Israel*. Let who will live in revellings and excess ; drown not your noble mind in floods of drunkenness. Let the counsell which *Cyrus* once gave his Souldiers be your measure what is truly convenient for you ; and not what would overcharge nature unto drowziness ; nor inflame it unto madness. The drunkards may jovially call for much now ; but though he may and cannot but know, the score runs dayly on and his reckoning will be very sore in the great day.

9. *Not one that is profuse or riotous in any of his expences.* Oh ! no, where *Frugality* is not our *Steward* and *Treasurer*, we shall have but little employment for *Liberalities* as our *Almoner*. He that will needs be lavish in his *Superfluities* will soon find himself ( though but little to his own comfort ) unavoidably straightened in his very necessities. It was the sharp, yet just observation of the *Satyrists* when *Rome* had once parted with their former vertuous *Frugality* : they became forthwith a sad spectacle of all manner of vice and debauchery. Their fall must be our Young Mans, and indeed all mens caution and warning. It may be thought too inferiour for a vertuous mind, an heart aiming at heaven, to stoop so low as the regard and looking after these pecuniary matters. But it is no dishonour to be faithful and wise in that which is least, as well as that which is greatest. The Sun takes care to cherish the sorry *Hyssop* by the wall as well as the lofty *Cedar* in *Lebanon*. And he that hath an earthly indigent Body ( as his Souls poor kindred lying upon his hand to be daily provided for, must not disdain to take some thoughts for those due accommodations that are fit for it. The evils are very sore which are under the Sun on both sides. There is that neither regards what he hath, nor what he needeth : but see him

usually, *Epicurus-like*, rusheth forth into all excess. There is also that possessorh much, and yet, *Tantalus-like*, he even famisheth in the midst of his abundance, and hath not any heart to allow himself to taste in the least measure of the good thereof. So rare is the true use of present things.

It is left to our care and wisdom to sail warily between both these rocks. The truly prudent and gracious person takes himself allowed on the one hand, to eat his bread with gladness, and to *rejoyce before the Lord in all that he putteth his hand unto*. What God hath given him he wisely partakes of it, and keeps his enjoyments from rust by a temperate use. But he is still as cautious on the other hand, that he run not himself upon any exorbitant excess, or *Dives-like* deliciousness of life; to consume a fair estate (which might be his dear Childrens comfort when he is gone) upon his present foolish lusts. He looks first at what he needs; and saies, that is but little, and may suffice him; more were useles, and would insnare him. He looks next at what he hath; and saies, it is that measure which a higher wisdom than his own hath laid out for him, and it becomes him that his mind inwardly, and expences outwardly, be both willingly suited thereunto. The riotous sails by a far other Compass. Poor men! It is a title of generosity, an umbrage of honour that he affects: and it is a cloud of disgrace and general slighting that in the end he reaps. He hastens with the *Prodigal* to a luxurious life: and still with the *Prodigal* he hastens as fast to disappointments, to husks, to hunger and want. He may be progressive for a while: but no man can ever be truly successfull in waies of evil. We may write them down (as in the Prophet) *A man that shall not prosper in any of his waies*.

1. His Estate left him by the care and affection of his dear Friends (which he ought for their sakes to preserve as a Jewel and memorial of their Parental love) by this usage is soon forced away, and takes its leave of him. Neither doth that go altogether alone. 2. His Credit

*Credit* which was sometimes as so much current Coin of great value; *His respect*, which formerly waited so freely & so acceptably upon him; the *Golden Sun* being gone, these pleasant rayes, of course withdraw themselves, and shine no longer. 3. *His costly pleasures*, which were so late his too too improper pastimes, these also come no more to make merry with him, The guest grows low, and these dishes are set no longer for his Mess, or within his reach. Hardly so much as any memorial left of them, save only a bitter taste upon the poor Conscience, scarce ever it may be to be washt down. One only undesirable associate left to bear him Company, the same luxurious disposition, which brought him to this, will still hang about him to continue his Reproach and to make him yet more miserable. 4. The greatest sufferer is yet behind. The next thing that is trodden down under his luxurious excess, is nature itself, and his own conversation. Good Lord! what dishonest & dishonourable courses are they enforced to comply with for the gratifying a voluptuous mind! Righteousness itself shall now be ravished, rather than reduce his extravagancies, or any thing of his former riotousness should be abated. The *Historians* observation is too readily drunk down as his *Maxime*, *The estate is exhausted by ambition, and must be recruited, though by the greatest wickedness*. He is now ready to do his devotions in the church throat Chappel *Pausanias* tells us of in *Acrocorinth*, dedicated to *Necessity* and *Violence*. He becomes henceforth a man of rapine and wretchedness. *His feet* (as the *Apoclypse* inform us) *are swift to shed blood, Destruction and misery are* (too truly sound) *in all his waies*. By this time he may spare himself the labour of making a Will, choosing Executors, the male administrators of his own Life prevents them both, and he lives the rest of his days an eclipsed man in great obscurity. He is at length sensible in what great ingratitude to the providence of God, in what great unnaturalness to his own Family he hath sued a dishonourable fine, and cut off the inheritance and inheritance from his poor Children, leaving them nothing

ent nothing to inherit but their Fathers shame. He sees like-  
ed so from his Esteem withering before his face, as the Figtree  
ing gone the root. And being now no more what he was, he  
selves, with no longer any desire to be at all. He is ashamed  
e so late of himself, weary of Life, and yet poor man, no way  
e no more for death.

low, as Such in conclusion is the Spend-thrifts race; no way  
or with desirable for any man to run it after him. Oh! that all  
ial left could be truly wise, and forbear bringing upon them-  
or Con- selves (what they are so loth withal) *sorrows and straits*  
One of *their latter end.*

any, to Dear Children! Affect not you too *tender an education.*  
him to will but infeeble Nature from virtuous Actions: and  
Reproach you know not what hardship God may expose any of  
e great you unto yet ere you die. Affect not too *costly an edu-*  
s trodden *tion*: he, and he only is fit to enjoy much, that knows  
lf, and how to live with little. Deal by the Estates which God  
& dis- his Providence shall please to give you, as *Cicero*  
y with- ingenuously and prudently advised, Let them not  
ousness so close lockt up, but that *Wisdom and Liberality* may  
his ex- ave the Key, and at any time come freely to them:  
efs show either let them lie so loose and open, that *Prodigality*  
too re- ould at her pleasure abuse and waste them.

exhaust ro. Not one (lastly) that idly or slothfully wastes his  
teft wi- cious time. Oh! no; He looks upon time as his choi-  
n the d- est Treasure; a price put into his hands by the Lord  
nth, de- r sacred ends, a price greater than all his Friends here  
ence for- n ever leave him, therefore studies above all things  
the Ap- ow to make the most of it. Time is usually a commo-  
r and- ty exceeding variously prized in the world. Some  
this time- arce know what to do with it; it is to them a wear-  
Will, om thing. The Lord Fatherly gives a *space for Repen-*  
ors of- nce; and yet it cannot enter into our minds, that this  
est off- that day of Grace. Others again find every minute  
at least great worth, they could put the most refuse and  
dence- are hours to a good use; to Prayer, Reading, Me-  
Fami- ration, or some great employment Heaven-ward.  
the in- What their Earthly Calling can spare, their Heavenly  
ng the- ath full occasion for. So that between both we have

as



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as much as we can well attend to, though we had (as the Fable) *Argus* hundred Eyes, and *Briareus* hundred Hands. Oh! that we were wise, to gather up the filings of Gold, and to redeem our time as becometh in the Lord. It was indeed an ingenuous, & yet a sad figure which one once fetcht. when he told his Friend, It was not for the loss of an Estate, it was not for the loss of Relations it was not for the loss of Honours, or any such thing that he wept: but for (that dear thing) *Time* which had been too quick for him, and was now slip't by, but he proved. Time fruitlessly passed, will easily make working Heart. The ingenuous Young man listens, and hears all this; he lays it up amongst his Treasures saying privately to himself, Take heed oh my Son that thou provest not a foolish *Phrygian*, beginning to become wise, when it will be too late. It is recorded of *Julius Caesar*, to his great honour, That in all his Affairs, he was never known to omit any opportunity nor to refuse any pains; by which means he became great: I will not say, Be ye ambitious of his Honour, but I must say, Be ye imitators of his Industry. He counting with your selves (as the Father piously of that labour is the honourable School of Virtue; wherein proficiency would soon appear to all. Such an one, as is far from a great distance, foresees what advancement would soon come to, *Seest thou a man diligent in his business? he shall stand before Kings, he shall not stand before mean persons.* These things are, and most justly may be the Young Mans Lecture, they walk with him, they talk with him, wherever he goes he is still pondering of them. He considers his outward man, and observes his godly diligence, inherits a blessing, while negligent goes cloathed in rags. He considers his inward man, and fears (if time be carelessly lost here) Eternity of his painfulness, will very hardly be found hereafter. He that scribbles not painfully in his Calling, both Spiritual and Civil here on Earth, his heart is not right in the sight of God; his own Conscience will tell him, he hath no lot nor part in that rest which remains for the People of God in Heaven.

CHAP. VII.

*Affirmative Characters what the virtuous Young Man is and ought to be.*

**Y**OU have now received some Negative Characters and Description of the *Young Person* that is worthy of Commendation and Love indeed. That we might plainly understand what he is not, what he ought not to be. And oh that you likewise may cordially hate the make-work of them that thus turn aside. and for our parts unceasingly meditate a better course of Life. We will now look to the Right hand, Affirmatively, and consider what the *virtuous Young Person* is, and ought to be, in whose heart are the ways of God. We might almost make our boast here, and say, in some measure as in all the Psalms, *Grace is poured into his Lips, and he is much sweeter than the common Race of the Children of men*. He is one whose mind is richly inlaid, like the Kings Daughter Honour glorious within; curiously wrought by the hand of the Spirit. There may you find the Prophets Vision, *Jerusalem pourtrayed upon a Tyle*. Much of the very glory of Heaven itself drawn upon his tender Soul; His heart one, as a living Temple for the Holy Ghost. His Thoughts and Affections as perfumed Odours, aspiring and ascending continually as Pillars of Incense Heaven-ward. And he cometh forth out of the purple morning of his youth, as the Bridegroom out of his Chamber, as the sun out of the dawning East, and rejoiceth to run the under Godly Race. More particularly,

1. *He is one that chooseth the Fear of the Lord with his whole Heart*: For he knoweth it is to God he falls. Others are vain, others are prophane: but so dares not he, because of the fear of the Lord. He believes the scripture, and accounts it no burden, no fasting: but a Jewel well worth his carefullest preserving and laying up, *The fear of the Lord is his Treasure*. Wherever this is wanting he reckons that place an Habitation of Devils; undesirable, unsafe for any man to live in. And

*Abra-*

*Abraham said, Surely the fear of God is not in this place, they will slay me.* He hath heard, all true Wisdom, where ever it is, may be found out and known by this; that is its first and great principle, *The fear of the Lord is the beginning of Wisdom.* This is to him as the due ballast of the Ship, which makes the Vessel indeed loom for what deeper, but keeps it from tossing too lightly upon the uncertain Waters. It composeth his Conversation to great Sobriety and steadfastness. There is a sleighty sort of profession, too frequently upon the down the World in these last days, without much nature of this weighty grace in it. But he easily concludes that mans Religion will soon prove as Salt that hath lost its savour, and quickly go out into some stinch. What Shipwrack of Faith, and all good Conscience must needs follow there, where the heart stands in awe of God. The Father long ago gave over that man as an hopeles Patient: *He will soon be out of his way in the way of Conversation: that sets light by the true fear of God in the way of affection.*

It is a sad note, but it is a true one, That man that does not fear God willingly, shall be made (though little to his comfort) to do it by force. What most would seem to refuse, none shall be able to exclude. That dread of God which they flee from shall pursue them, and overtake them between the straits. God will (be we never so loth) be feared of all. But woe be to that man, that having refused filial fear, as a Grace, is constrained to lie under the scourgings of a judicial trembling, a torment for ever and ever. The Lord preserve us from it. But now it is still a note as comfortable on the other hand, to every true Child of God, that according to his gracious fear chearfully; the Lord will himself come their shelter, and City of Refuge, that their hearts may quietly return to their rest, and need no more be amazed at any terrour outwardly. God will not have his dear people fear the fears of others. Let us sanctifie the Lord of Hosts in our Hearts, and he will be for a Sanctuary unto us. The case is truly weighty

both sides. The serious Young Person takes it up, goes with it into the Sanctuary, and there weighs it before the Lord, and at length comes forth cordially contented, that the just fear of God, should be to him (as to the Patriarchs of old) *the great Badge and Cognizance of his Religion.*

2. *He is one to whom the Lord Jesus Christ is exceeding precious.* He loves his Father, he loves his Mother: but still saies, Jesus Christ alone, he, and none but he can be my Saviour. He could herein even break forth into holy triumph, and begin (with the Father) to sing the Songs of the Lamb; *The Saviour is born, oh! glorifie the Lord. He hath appeared on Earth; be ye henceforth lift up your eyes everlasting Gates. The Bridegroom is shortly returning again; oh! light your Lamps, and go out to meet him. Sing to the Lord in the joy of this Salvation; Oh! let all the Earth praise the Lord.* The Iron, though senseless, willingly moves toward the Load-stone, and is loth to part any more from it. Christ is his Load-stone, and his heart is even constrained and drawn out with great affection after him. If the presence of the Sun be that which alone makes day to the dark World: The enjoyment of Christ is more to him; the light of Life, that makes day of Grace; the chief of his comforts, his Heaven, is all. He could say with pious Suenes, in the midst of the greatest discouragements, *I will follow my Saviour in liberty, and bondage; in prosperity, and adversity; in Life and Death. Whilest the smallest thread of Life remains in my heart, or the least measure of warm breath shall sit upon my trembling Lips. Him will I love, and combat for him against the Gates of Hell.* All in Christ is exceeding dear to him: his Offices, his Ordinances, his Person. He pleaseth himself, to be often piously thinking, what Christ hath done for him; but above all, in the thoughts of what glory he shall shortly have with him. Such a Saviour cannot but dearly love, the desire of his Soul is to guard him; and having heard by the hearing of the ear Report so sweet, and so comfortable concerning him, he henceforth even longeth till he may come where he may

may see him. In the mean time he waits with patience and says with *Peter*, trembling, yet truly, *Lord!* *thou knowest all things thou knowest that I love thee.*

3. *He is one that greatly reverenceth, and desireth the enjoyment of the Spirit of God.* What others either carnally know not, or carnally speak evil of; he hath his heart much upon. He sees the Spirit of this World and what that is; a foolish, low, worthless, and forward thing. It is to him as *Saul in his fury*; and he desires it should sway no Scepter in his bosom. The Spirit of God he understands it is far nobler; a Spirit of Power and yet so of power, as it is withal, a Spirit of sweetness and love. A Spirit indeed of many excellencies, rarely contempered together. *A Spirit of power, of love, and of a sound mind* which makes him flourish, as *David, Lord! uphold me with thy free Spirit*: Which is, as the pleasant Emphasis of the radical word imports. *Thy Princely, generous, ingenious, and noble Spirit.* A Spirit of Divine Conduct, a Spirit of Sovereign Command. So fit to guide, so able in the greatest straits to order, to govern, and lead the whole man. The Spirit of God may be unworthily blasphemed by some, and falsely pretended to by others: but it carries its own Testimony with it; bright rays of divine lustre and beauty will quickly appear, quickly shine forth, and shew themselves wherever it truly comes. He understands (as indeed the poor *Heathen* likewise did) that in the affairs of this Life there is nothing of worth to be performed, without the common gifts of it. No man (said the great Orator) ever became eminent, without some peculiar breathings of a divine Spirit upon him. And in the concernments of Grace he sees yet more plainly, it is by this good Spirit of God, that we poor earthen Vessels, are prepared to receive any heavenly Treasures. This is as *Zerubbabel*, without which, the work of the Temple goes not on. No praying, no hearing, no duty, no service, no true profiting of Christ without this Spirit. *No man can say (in Language acceptable to God) that Jesus is the Lord, but by the Holy Ghost.*

This is *that blessed Guide*, which should lead him into all truth; *the Comforter* he so much longs for, which should relieve his Soul; *the Spirit of Witness*, which is to seal him up to safety, and keep him always ready, to the great day of Redemption. He humbly purposeth, through Grace never to grieve, never to quench this Spirit. He esteems it as the Sun to the Day, as the Soul to the Body; and begs of God, *that he may all his days live in it, and in all his ways be led by it.*

4. *He is one that desires and labours to acquit himself Christianly toward his Conscience.* This is that Theam, so slightly talked of almost every where. He is willing to sit down and study it more seriously before the Lord. He takes notice, it is set as Gods Vicegerent for the Government of all his ways, and under him to be his greatest comforter or Tormenter; which may not be despised, neither can it with all our frowardness be disposed. This is that faithful Register, that (against the wills of many) so carefully transcribes, and preserves forth-coming, upon indelible Characters, whatever is put into its hands, whether good or evil. He is loth it should slumber in his bosom, as those *Idols* in the Psalmist, which *have Eyes and see not, Ears and hear not, neither do they understand.* And he is as cautious, that it be not causelessly frightened or superstitiously put in fear where no fear is. That usually proves (as the Historians easily saw) a *deifying* indeed of our own *Idols*: but an open neglect of the true God, and in conclusion, a carnal treading down all good Religion.

He therefore takes great heed, that his Conscience be not over-ruled, and brought in bondage by Customs, Times, Interests, Examples, or whatever is not of God. He brings it frequently to God and his word, he dares not perplex it with perverse disputing, or endless intricacies, but leaves this one great charge instead of many with it, *Know thou* (oh my Conscience!) *the voice of the Shepherd*, but trouble not thy self whatever strangers shall buz in thine Ear, or say unto thee. *Thou shalt worship the Lord thy God, and him only shalt thou serve.*

Thus to treat our Conscience were honourable indeed. It might put some period to our wearisome strifes and would certainly become the praise of Profession and our great rejoycing before the Lord. Conscience though it riots not, yet it feasteth, and being duly respected, is truly pleasant, ever chearful. And happy is that young man, who reflecting upon his former way can in his riper years truly read those great words to the *Apostle*, and say, *Herein have I exercised my self, to have always a Conscience void of offence toward God and toward man*

5. *He is one that loves and delights indeed in his Bible* It is to him the Oracle of God; and he is willing for should be the *man of his Counsel*. It is no offence to him that he finds it (as the *Father*) in its Phrase so familiar and open; he finds it nevertheless in its success, exceeding powerful, filled every where with the deep mysteries of God. And he accounts it a sin of a very high nature for any to neglect or esteem lightly that it. He could heartily write upon it, as once that noble *Lady* the Night before she suffered, in the first Word of a *Greek Testament* she gave her Sister; *I have now sent you, good Sister, a Book; which although it be not outwardly trimmed with Gold and Pearls, yet inwardly is of more worth than all Precious Stones. It is the Book, O my Sister! of the Law of the Lord. It is his Testament and last Will, which he bequeathed unto us poor wretches, which shall lead you unto the path of Eterna' joy.* He sees the great instability, the tossings and unfruitfulness of a Veil in Religion, and fears it arising from their being whole great strangers to the Word of God. And therefore by endeavours for his part, wisely and graciously to prevent the growing of such evils upon himself, and our believes a pious and constant converse with the Scriptures the readiest and loveliest way thereunto. He therefore rests not (as too many fondly do) in a thin commendation, but presseth still further after them to a familiar acquaintance with these sacred and only evidences of his heavenly Inheritance; making much of the science of putting in practice that faithful advice His



able in the Ancients, Wisely to contract his occasions in the World, the strifes that he may have the more leisure and freedom to read and meditation, and that day by day in the good Word of God, He conscientiously remembers with himself, the Tables of old were carefully kept in the Ark. And that he might never lose his happy Bible, he lays it up safely in his best Cabinet, his very Heart. *er way* 6. He is one that willingly prepares, and composes himself words to some honest Calling, wherein he may live afterward serviceably and comfortably in his Generation. He is loth to come into the World as an useless Cipher, or to stand in his Birth as a Tree that cumpers the ground; and therefore willing fore often forethinks with himself, how he may be to appear in his time, with somewhat of true worth upon the stage. He reckoneth his Life as a Lamp; which should be giving some light to others while it spends in the decess. And is very prone to conclude with him, who of a was wont to say, *There is too little difference between him that is dead indeed, and him that lives dead in point of usefulness.* The Lord hath committed to all some Talents first for improvement, though with great variety. To some I have more eminently, those of the inward man, for Counselling and Direction. To others more manifestly those of the outward man, for labour and exercise. It will be expected at all our hands, that we bind not up our Lords Talent in a Napkin: but as we are individually qualified, we should address our selves, and chearfully attend our measure of Service to the good of the whole. We are all of us Gods witnesses, that throughout the being whole creation, from the Angel in Heaven to the Hy-therop by the Wall, from the Sun in the Firmament to the ly to waters in the hidden Veins of the Earth, all of them last, and our to perform those good offices, which God in his Scrip Wisdom hath created them unto. Thus is usefulness to He the all these a thing unknown. The industrious Young chin ver man is willing to take example from them: and desires not to stand idle in the Market-place; while all only other Creatures are thus diligently at work in the much Gods Vineyard.

advice His first care is in the choice of his Calling. Wherein

he observes too many miscarry. *Some* by unadvisedness therein bind themselves (as it were) Apprentices to continual Temptations; and in effect necessitate themselves to the promoting and service of (what no man should abet or shelter) sin and vanity in the World. *Others* gain march themselves to employments which their dispositions can never affect; and so toil in them (as the Slave in the *Turks Gallies*) heavily and unwilling all their days. These Rocks he endeavours wisely to shun. And therefore aims that his Calling may be *in its nature*, just and lawful. *In its discharge*, conporting with a publick good, and serviceable to private support. *In its kind*, he remembers the *Lacedaemonians* Wisdom, and seeks to have it in some measure suited to his own abilities and inclinations. And because in these things he is young, unexperienced, and very subject to mistake: he refers himself very far, to the riper judgment and disposal of his Friends. His next care is, concerning his due carriage in his Calling. Having thus chosen, he now settles his mind, reckoning his Calling, the Sphære and Station which God has set him in; and studies henceforth how to adorn his Province. A homely Cottage well kept may yield a lightsome abode: And the meanest Calling may be highly beautified by a wise carriage in it. He is very desirous to be truly dextrous and skilful in it. His affections are even enflamed, having observed the Scripture to take such an honourable notice of *Tubal Cain*, as being an *Instructor of Artificers*. So lovely is ingeniousness, even in these lower things, before the Lord. For the encouragement whereof he is pleased to record it as proceeding from his own Spirit. That *Bezalel* was so skilful about the work of the Tabernacle. See, saies God, (and let no man slight it) *have called Bezalel by name, and have filled him with the Spirit of God in wisdom and all manner of workmanship.* It is his God that teacheth, even the Plow-man his direction. He is further willing to be heartily paid. Cheerfully submitting himself to that great Law which

is now unalterably imposed on all Flesh: *In the sweat of our brows to eat our bread.* He flatters not himself with great expectations of building his nest on high. Duty is his; the Lord hath left that with him. Disposal is the Lords; and he is contented it should rest there. A blessing from God, that indeed he counts much upon, and joys greatly in it: but as concerning the World, he easily sees, all things are and will be here, full of disappointments, vanity, and vexation of Spirit. He takes himself concerned, be his Calling never so plain, to commend his endeavours, and all their success by prayer to the Lord, in the Language of the Psalmist, *Let the beauty of the Lord my God be upon me; establish thou the work of my hands, yea the work of my hands establish thou it.* Thus our Young Man chooseth, and thus he travellet in his Calling. He that passeth by may justly break forth, & say, *The Lord be with you, we bless you in the name of the Lord.*

7. He is one that is easily contented with almost any food and rayment. He sees the time of his Life, in the whole of it, is like to be but short: and he concludes with himself, it were very preposterous, very unbecoming, if our thoughts about such inferiour things as these should be very long. Fond cares about the body prove commonly as *Absalom*, that stole away the hearts of *Israel* from one more righteous than himself, from *David*, his Father. These also too frequently entice away the strength of the mind after them; they love to hunt abroad: but they even starve the precious Soul, and leave that neglected and disrespected enough at home. He therefore shares the dividend, as equally as he can, between both. Somewhat (he is sensible) he owes to both; and is willing to wrong neither. His soul shall have the first fruits, as an offering due to that. The remains and gleanings he thinks will be enough, and may well serve for the Body. In his diet, he hears plainness and temperance breed the kindest health and constitution of Body; the freshest agility and liveliness of mind; preserving Life (so dearly desired of all) with much sweetness, and freedom from diseases, through

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the blessing of the Lord unto gray Hairs. Such are the fruits of *Temperance*; it makes a fair amends in the end whether it pleaseth or no for the present. These things the sober Young Man accounts matters of weight, too great to be hazarded, *Vitellius like*, for the humouring of an irrational appetite, and therefore resolves to be justly tender of them. The ancient care, and carriage of the Primitive Christians is highly honourable in this respect, and he is willing to take it for his golden Rule. He eats what may temperately allay his Hunger, he drinks what may equallj quench his Thirst. Such a proportion in both, as may become the modest and chaste to allow themselves. His whole deportment sheweth while his Religion is the *Theory*, his Conversation is the *Praxis*. He so eats, and so drinks, as one that receives Instruction as well as food; as one that is ever mindful of the righteous Laws of Christian Discipline, and doth all (that he doth) to the glory of God. It is to him a *Maxim* not altogether contemptible, *To rise up from Table, as well as sit down, with some stomach*. The Italian Proverb frequently whispers him in the Ear as he sits at Meals, *If you will eat much, eat little*. Oppress not nature, quench not the fire by casting too much fewel upon it. *His Health* is to him as the Salt and sauce; which gives the relish to every Dish upon the Table. It is his best bed-maker, that makes his Bed so easie to rest on, and his sleep so refreshful to him. It is his rafter to all the comforts of Life; without which nothing savours, nothing pleases. And therefore he bids farewell to those surfeiting Dishes, which would otherways banish, and force away so sweet, so pleasant a companion from him.

*The endowments of his mind*, and their exercise are to him still far dearer. It is by them that the Soul looks forth out of her *Mansion* of the body, appears at the *Casement* of the Senses; and sheweth her self fair as the *Morning*, clear as the *Sun*, a *Princess* indeed, the Daughter of the great King. He would not for a World that the least indignity should be offered to so noble a Guest.

or any obstruction put upon those honourable operations, it is so divinely imployed in. That the motion of those Golden Wheels should be clogged by any Kitchen dust or filth getting within them. He allows his body very much respect, as remembring it shall be one day Copartner with him in Glory. But desires it still to rest satisfied with what is fit for it in its place, that as a Servant it be always ready at the Soules beck; a weapon of Righteousness to serve the glory of the Lord. *In his habit*, his cloaths are to him the sad memorial of his Sin, the covering of his shame, taken up at the second Hand, having been either the lodging of Worms, or the every day Coats of Beasts, before ever they were his. He remembers, and thinks on these things, and sits down, finding but cold encouragement to be proud of his Cloaths. The utmost that he henceforth aims at is a clean and decent plainness, concluding (as *Lycurgus* amongst his *Lacedemonians*) that it is he, the endowments of his mind, the comeliness of his Body, which must rather be an ornament to his Cloaths, than they to him. He is willing with that Ambassador, to wear his Doublet of Cloath of Gold, with a plain Baize Coat over it without. Any Garments satisfy him outwardly; so he may but have (*his Cloath of Gold underneath*) an enlarged heart toward God and goodness inwardly. It is enough to him if he hath, with *Jacob*, any convenient rayment to put on. He troubles not himself with a restless affection and niceness about trifles; what trimming, or what Lace, he knows Wisdom and Virtue are far the best. The *Peacock* may be the gayer, but the *Eagle* is still the far nobler bird. And indeed Cloaths with any are but like the sign over the door, which tell all men what kind of Shop and Mind there is within.

8. *He is one of great modesty and chastity in all his carriage.* This he reckons his *Shibboleth*, his nearest Trial; wherein Nature must, and soon will discover itself, whether filthiness or Holiness; the righteous Commands of God, or the wretched Lusts of the Flesh be dearest to it. This is indeed the dangerous season of his Life: The

Archers begin now to shoot sore Temptations, and enticing thoughts rush in thick upon him. But he goes to *Gods Armory*, he takes up his *Bible*, and often reads the *Fathers Conversion-Scripture*, praying the Lord that it may prove his also, and a preservative also from the power of evil; *Not in chambering, and wantonness; but in putting on the Lord Christ.* We may I see in a few words understand all of us, what our Life and great care should be. These last days of the world are greatly sunk from a generous nobleness, and a man-like delight in Heroical Atchievements, to a Spirit of effeminacy and softness. It is not desirable, nor indeed altogether convenient, to lay before the chaste Reader much description of it. Let it be thrown amongst the works of darkness, to be brought to light no more, let it so die, the sooner the better. Only we cannot be ignorant, we are born to far higher things; toward God, toward our native Country, and toward our own Souls, than wanton Complements and Dalliances of the Flesh. And oh that all would know, a *Sardanapalus* Life seldom but meets with a *Sardanapalus's* Death! *Babylon* shall one day receive for all her Luxury, wherein she hath been so profuse, measure for measure from the avenging hand of God. *How much she hath lived deliciously, so much sorrow and torment give her.* Such is the sad Exit of a loose and vicious Life; he dieth, and is numbred for ever amongst the unclean.

These things are the Young Mans warning-pieces; and for their sakes he is resolved to stand upon his guard, and to abstain from all appearance of evil. Wantonness in Gestures, obscenity in Speeches, lasciviousness in Actions, (however too much favoured by others) are to him as the sulphurous sparks of *Aetna*, as so many flames breaking forth from the bottomless Pit; the shame of the Actor, the danger of the Spectator; an immodest abusing of nature, an open defiance to all Virtue, and which is yet far more, an high contempt poured forth in the face of Religion itself. His Soul, as the righteous Soul of *Lot*, is grieved, and he turneth away

away from them. Chastness is still exceeding dear, and honourable in his Eyes; the cleanness of the Vessel where the Heavenly Treasures should be put, the cleanness of the Paper, whereon the words of Life should be written; the Souls fidelity to God under all allurements to the contrary, its victorious triumph & conquest over the snares of Satan. He willingly cuts off all occasions, which might in the least endanger or stain the purity of his mind, and watcheth to the utmost, that he may keep himself unspotted of these pollutions of the Flesh. He first maketh a Covenant with his Eye that it should not rove after vanity. He knows the heart is weak, and too prone to be drawn away by it. He hears of some that have *Eyes full of Adultery, that cannot cease from sin*, (the character of too many) but he desires to feast his on the good Word of God; and then without rousing to or fro, to look straight forward, and to ponder the path of his feet. He sets the like Guard upon all his other Senses, remembering the sage (though almost Paradoxal) counsel of the Ancients, *Shut up these five windows, that the house may shine the clearer, and the noble Inhabitant (the Soul) may rest the safer*. He then wisely withholds making provision for the flesh, lest giving Lust its baits, it should become as the Sons of *Zervia*, too hard for him. Fulness of Bread and Idleness were *Sodom's* sins, and all unnatural leudness was by and by *Sodom's* shame. Strange and light attire, it is to him a thing needless to provide it, burdensome to mind it, and when all this is done, disgraceful to wear it. He hath heard the Ancients much condemn it, and he doth not desire it.

But above all, he chargeth his heart that it should not dare to dally with any lustful thoughts, though never so secretly. Sin is sin in the root, as well as in the fruit in the thoughts as truly as in the actions; and Satan will grow more bolder. If he once gets footing so far as the heart, he will scarce be so modest as to stay long there. The fire once kindled there, will quickly break out further; *Out of the abundance of the Heart the*



*mouth will speak, the hand will act, and will not be restrained. Or however his danger is still the same; where sin seeks more for shelter in the secret Chambers of the Heart: there, even there Gods searchers come inmost. God will have the secretest Cabinet opened. Where his sins burn most, the Eye of God shall find him out. The unclean person may take as a *Mene Tekel* written upon the wall for him. *Ith Lord search the heart, and try the reins, to give unto every man according to his ways, and according to the fruit of his doings.**

Finally, he concludes, as we all likewise justly may, that our Bodies ought to be the *Temples of the Holy Ghost*. If he could break a way from other considerations, and set light by them: yet the dread of God comes in, and curbs him, with this tremendous warning in his Ear, *If any man shall defile the Temple of God that man shall God destroy.* Oh Sirs! it is no deceiving our selves, or dallying with sin; God cannot be mocked.

9. *One that wisely lays up all the memorable Experiences and Observations of his Youth for the better Instruction of his riper years.* These are that good Treasure so well worth our gathering; the safest and trusty guides of Life. The *Eleazars*, the faithful servants with which the most tender mind, as *Rebecca*, is very inclinable to go along. It is by them that so many Arts and honourable Attainments have been hatched up, and brought by degrees to any maturity. Books and bare reading may render us nicely witty and ingenious for airy discourse, but it is still left to further experience to settle and furnish us out more solidly for real affairs, we may reckon and not misreckon neither, as *Asfranius* the old Poet, in his famous Inscription upon the doors where the *Roman Senators* so frequently met. *If Wisdom be the Child, Experience seems the Parent that brought it forth, and Memory the Mother in whose bosom it rests and still lies.* It runs much in all our minds naturally to say (as he in the Gospel) *Except I see I will not believe.* Knowledge it seems must come in by the broad Gates of the Senses, ere it can have its access to the mind, or any private audience.

audience in these inward Chambers. The ingenious Young Man hears all this. And what *Historians* tell us was engraven of old upon *Plato's Seal*, he is freely willing it should be the sententious *Motto* of his Arms: *Experience* (when all is done) *is the great Governess, the best rule in all things.* And therefore that he might not lose the surest means for his good information, or live upon trembling uncertainties all his days; he agrees heartily with himself, to get the best and fullest satisfaction that he can, as an *Eye-witness* in all things. And therein resolves more particularly,

1. To keep a *Diary*, and a just account of all the fore judgments of God upon wicked men in his time. For they are indeed as the severity of God upon *Shiloh*, as devouring flames upon our Neighbours House, and may well be a near warning to us. They are as the stroke upon the two first Captains and their Fifties: that we might fall upon our Faces and say, *Oh my Lord! let my Life be precious in thy sight, I will henceforth fear, and not dare to do thus presumptuously.* 2. Of all the Lords tender mercies towards his faithful servants. The *hidden Mannah* wherewith he inwardly so often feeds them. The manifold sweet outward deliverances wherein he so remarkably in their great straits owns them, which makes them cry out as the *Q. of Sheba*, *Blessed are these thy Servants O Lord; Happy are they that are in such a case, whose God is the Lord.* Oh! that I may also be as one of those, upon whom thine Eyes are thus for good continually. 3. He is as desirous to preserve the *Register* of all the Lords dealings by him in particular, and whatever befalls him from his Youth. Herein the Lord plainly chargeth him (as *Moses* of old adjured the *Israelites*,) *Thou shalt well consider in thine Heart, and remember all the way that I have hitherto led thee; to try thee, and to prove thee, that thou mightst, in the following part of thy Life, know and acknowledge the God of all thy mercies.*

Dear Youths! These things I commend unto you with the utmost Cordialness that I am able. He is a Scholar indeed that is Gods Scholar; and he learns in-  
deed

deed, that meditates in the Works, as well as in the Word of God. Here you may see all things, as in a Glass before you. Here you may gather every one of you a little History of your own, with great delight and profit. But oh! I pray, be you truly careful herein, and it shall be a sweet means to make you wise in your Generation, as men; to establish you in a great Composition of Spirit in all your professing, as Christians.

10. *One that willingly bears in mind that great Memento, which the Lord hath so particularly given in charge to the Young People: Rejoyce O Young man! (if so thou darest, and thine Heart can serve thee to sport securely in thine own ruine) but know that for all these things God will bring thee into Judgment.* This is that day, that shall come as a Snare and destruction from the Almighty upon the Children of men, a day that all are enough warned of, a day that few duly provide for. This is that day that shall decide that great Case, which hath so long depended; that shall resolve that Question of all Questions, which to this hour hovers, and passes to and fro so thoughtfully in all mens minds: *Then shall the Lord shew who is holy, and who are his.* This is that day wherein the World, to its utter astonishment, (as Joseph's Brethren, troubled at the unexpected sight of one so little lookt, so little delighted in) shall yet once again hear and see more of Christ: That the residue of the great work of Redemption might be finished, and the Kingdom delivered up according to the earnest longing of the whole Creation, in the fulness of its glory, to the Father. This is once more that day, wherein Grace, and Grace alone shall find favour in the Eyes of God. Hypocrisie shall then shelter none; Estates shall then buy off none; It is the just Judge of the whole Earth, who sitteth then upon our Trials, and a righteous Judgment, according as every mans Case shall then be found, he will impartially pass. None can here plead ignorance, or say, they heard not of it. *Enoch the seventh from Adam (so long ago) prophesied of this (so openly, that who would might understand it) Behold he*

cometh with Ten Thousands of his Saints. We cannot make our selves strangers to it: The blind and the deaf both heard and saw it. The poor Heathens awaked as amazed men, and said one to another; *This World will one day have a tragick end, and we shall all be certainly judged for what we now do.* Their *Philosophers* they freely yielded it. Their *Sybils* and *Poets* daily sung of it. And all flesh may now without further thought or doubt sit down and confesse with the Apostle, we know we must all (none excepted) appear before the Judgment-seat of Christ, (in the solemnest case that ever was tried) to receive of him according to the things done in the body: whether they be good, or whether they be evil, 2 Cor. 5. 10.

Oh Young Man! Young Man! How often hast thou seriously thought of this day? A day wherein these Eyes of thine shall see Christ himself coming in the Clouds, with great power and glory: from the brightness of whose presence Heaven and Earth shall be ready to flee away. Then shalt thou see those Royal Officers of State, the Angels of Heaven, so numerously up and down amongst us, attending their Masters business, summoning the Graves of the Earth, calling to the Waters of the Sea, to deliver up their dead (almost now forgotten) that have been so long since committed to them.

Then shalt thou hear the shrill voice of the last Trumpet, sounding that solemn Call to all Flesh; *Arise ye dead! and come unto Judgment.* Oh how loth will the Sinner be to rise at the ringing of this Watch-bell! How little heart will he have to put on his old cloaths of sinful Flesh, and appear in them before the Lord! How loth to meet with his Body in so sad a place, upon so sad an occasion; that they may now together as joyless Companions receive the better wages of all their former sins. Then shall you see the Prophets Vision, dry bones indeed, then shall the dead awake from their long sleep: the Father with the Son, the Poor with the Rich, and go to receive every one their several Sentence from the Lord. Then must the Sun be content to be darkned, and the Moon (to the amazement of all beholders)

beholders) shall become as blood. Then must the Stars,  
 like withered leaves, fall from their places. The floods  
 roaring, the Earth flaming, the Elements melting, the  
 Heavens, like a Scroll of Parchment, passing away;  
 and almost all Flesh shrieking, and crying out, In vain  
 have we flattered our selves, in vain have we put far  
 from us the evil day. Notwithstanding all our lothness  
 it is come; even *the day of his wrath, and who can stand  
 before him?* Then comes forth the definitive Sentence  
 from the Judge's own Lips to the godly on the right  
 hand, *Come ye blessed of my Father, inherit the Kingdom  
 prepared* (so long by me desired, so affectionately by  
 you) *Enter ye* (now at length once for ever) *into the joy  
 of your Lord.* Then also comes forth that heart-wound-  
 ing Condemnation on the left hand, *Depart from me ye  
 cursed* (go, go, cursed ye are, and shall now to your  
 own everlasting smart feel it, far from any rays of blef-  
 sedness shining upon you, shall your place henceforth  
 be, and your condition as far from rest or ease) *Depart  
 from me ye cursed into everlasting Fire prepared for the Devil  
 and his Angels.* Then shall that slighted word, *Eternity*,  
 trampled so much under foot now, be found, and felt  
 a ponderous thing indeed. This, oh! this shall make  
 the night of a Sinners sorrow so doleful to him; there  
 shall never, never, never more arise or shine any day  
 upon him. Never so many aking Hearts, never so  
 many pale faces seen together since the World began.  
 Then shall the stout hearted be spoiled, and he that  
 knew not how to brook the fear of the *Almighty* here  
 on Earth, his Spirits shall then fail him apace, his  
 Heart shall thenceforth meditate terrour, and his own  
 Tongue confess, his punishment is now become greater  
 than he knows either how to avoid, or how possibly to  
 bear. This great day is to the pious Young Man the  
 Memorial of all Memorials; a cogent, and constrain-  
 ing argument to bring him into Gods Vineyard. As the  
*Apostle* calls it, *the terrour of the Lord*, and he is willing  
 it should persuade him. He goes up to his Watch-  
 Tower, he concludes with himself; whatever lies neg-  
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lected, this day must be timely provided for: and he prepareth unfeignedly (as he is able) for it.

1. He first spreadeth his hands toward Heaven and draweth with much Humility toward God. Having been so exceeding sinful hitherto he is loth to be false, or further disingenuous now. He freely confesses *guilty*. And what could easily enough be proved against him, if he should go about to deny it, he filially acknowledgeth; passing sentence upon himself, as one whom God for his manifold sins most righteously might condemn. Yet still hoping the Lord will give him the benefit of his reading, and the blessed favour of that sweet Scripture, *He that judgeth himself shall not be judged of the Lord.* 2. He then before-hand intreats the Lord to judge himself (for the Lord in his stupendious mercy allows it) to become his Advocate. He dares not indeed trust his Case in any meaner hands. He now putteth the very hopes of his Life in his Saviours Righteousness, saying *That, and that alone is the Righteousness that can answer for him in times to come.* 3. He lastly resolves to set the straightest steps, to take the greatest heed to his whole Conversation: doing those things only now, which may be fairly responsible, and abound to his good account then. And so he waits till the Lord shall please to call for him. In this posture he watches day and night; lest the Spirit of slumber (which is slain upon these last days) should at any time overtake him. And wishes that all men had also the Ear of the Learned, to hear (as the *Father* of old) the voice of the last Trumpet sounding continually from Heaven unto them. He sadly sees indeed, what is doing, or rather every where misdoing, in the World: Some contending too unkindly, too unnaturally, too unbecoming Christians each with other; as if *Christ* were now divided, and Religion, contrary to its own sweet nature, setting up a fiery standard, and the Professors of it (to the amazement of all beholders) transported into a Spirit of inhumane fury, every man against his Neighbour. Which makes him cry out with the Poet; *Oh Friends! is it possible,*

possible, that heavenly minds should harbour such earthly passions? He sees others, panting as eagerly after the very dust of the Earth, to the apparent hazard of what is infinitely more worth, Heaven, and everlasting Happiness. So that the very Child might too justly upbraid them in the words of the Philosopher, *See, see how they grapple after Earth, to the loss, the utter loss of Heaven it self.* He sees in conclusion almost all men too near the words of the Psalmist, *Walking in a vain shadow.* But he for his part thinks himself highly called of God to another temper of Heart, a far better course of Life. And therefore pitcheth upon this one Request, as that which of all other most concerns him. *Oh let me be found of thee my Lord at that day in peace!*

**I 1.** *He is one that aims to make his every day Conversation a just Copy and Pattern of his whole Life.* He considers how fitly the day resembles Life, seeming indeed but an *Epitomy*, or *Abridgment*, and lesser *Map* of it. And therefore he awakes in the morning with the chearful remembrance of God. He delights also to rise as early; that he might gain some fresh, perfumed, and previous thoughts, before other affairs croud in upon him; accounting it very unbecoming, and the open Symptom of an ignoble hopeless disposition; To fold the arms to any longer sleep, when God brings in so fair, so bright a Lamp, as the Rays of the Sun, for us to rise by: He enters the day with Prayer and Reading: seeking to interest the Lord, and take fresh Counsel from his Word, for all the following occasions of the day. He goes forth from thence to his Calling. endeavouring painfully and patiently to undergo the service and evils of the day, with an unbroken mind. He sets down in the Evening, and, *Pythagoras*-like, makes up the accounts of the day now past; He commends his Soul to God at Night, as one ready to take his leave of the World, to whom it would be no surprize, though his bidding good night should be his parting with his Friends indeed; his undressing, his putting off all things here, his Bed his Grave, and his sleep a sleeping with his Fathers, till the



the sweet morning of the Resurrection, when he might awake, satisfied in Gods likeness, and see the Sun of Righteousness shining upon him indeed. Thus with the *Rose* he lifts up his Face toward the Sun in the Morning, perfumes the ambient air with a fragrant odour all the day. And still with the *Rose*, veils up his head at night with a fresh dew from Heaven, resting and lodging upon him. So sweet a Life, so daily a Death; oh! how familiar, how welcome, and easie would they make Death itself (as a Friend of long acquaintance, and before-hand provided for) whenever it comes indeed.

12. Lastly, and more comprehensively; *He is one whose growth is an entire growth*; of the mind within, as well as of the body without; in Virtue as well as in Stature. It is his care and Prayer that he may grow in wisdom and favour with God and Man. He esteems it the beauty of his Youth, to be truly respectful to the Aged. Nature presented it as a matter of high concern to the blind Heathens: and the Lord himself hath more expressly required it at our hands. *Thou shalt rise up before the hoary head, and honour the Face of the old man, and fear thy God. I am the Lord.* God scarce takes himself to be duly feared, where this is neglected. He is one who foresees his Parents shortly giving up their places, and leaving him as the branch of their hope to succeed therein. He takes it to be his just debt, both to them, and to himself, to be (what his name in the holy Language well suggesteth to him) *The wise builder up of the Family* when they are gone. The strength, the stay, and ornament of it; that it may live, and become a Family of some praise and honour amongst the Thousands of *Israel*. He is one that takes care to naturalize himself betimes to virtuous Habits of diligence and goodness; watching and declining the very occasions and first entertainments of Vice; Lest Nature should be wooed, and too easily carried away by such bad suiters and evil courses (like the Sons of *Zervia*) in a little process of time become too hard for him. He

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is one that walketh chearfully in his station; is merry and sinneth not: pleasant, but not frothy: serious, but not melancholy. One that by sweetness of Nature and Disposition, one that by meekness of Carriage and Conversation renders himself lovely to all. His Parents shall look upon him with comfort, and say, *My Child! my heart rejoiceth, even mine; because thou hast chosen the ways of Wisdom.* His Neighbours shall enquire after him, and propounding him as an example to their own Families, shall even bless the Breasts which gave him suck; and account that Parent happy, who hath such Arrows in his Quiver, *he may speak with his Adversary in the Gate.* And now such, oh! such for Piety and Virtue, are you desired to be. Whom all that know you may esteem, and Sir-name according to that old, yet honourable Phrase, *The Love and Delight of Mankind.*

## C H A P. VII.

*The Necessity, and great Advantageousness of true Grace, in any condition whatsoever.*

**P**Ut the Case as impartially as you can, yet nearer your selves, and see what great, what real advantages the Grace of God might yield unto you, in whatever capacity or condition God shall set you.

I. *If you be born of mean Parents and poor.* The meanness of your condition will plainly need, and the Grace of God will readily yield you much refreshment. The Ancient Fathers have long ago justly concluded, whatever verdict men may pass: *There is no man properly poor, dishonourably poor, but he that is poor in Grace and Knowledge.* You have, it may be, no House on Earth; you have the more need of a Mansion in Heaven. Scarce so much as Cloaths for your tender body; the more necessary of Garments of Salvation for your Soul. Few Friends and no Inheritance that you are ever like to possess on Earth. Oh! what cause have you to entreat the Lord to be your God, and to give you an Inheritance amongst his Saints in light.

Little or no Education here for accomplishing, or polishing of nature: How great an *Ennoblement* would it be now unto you, to be made Partakers of that Spirit, and Grace of God; which makes the *Righteous more excellent than his Neighbour*! Such Grace will be truly more to you than all Riches. It will preserve you from contempt; for who dares despise him whose goings are with God? It will make you welcome to all good men; for the Grace of your Lips every man shall be a Friend unto you. It will procure you an high testimonial of Honour from the Lord. *I know thy poverty, but thou art rich.* It will truly prefer you before those, who upon all other accounts are far your Superiours. The odds indeed is great; but the decision, and determination of the case, God hath for our encouragement made it very clear, *Better is a poor, and wise Child, than an old and foolish King, who will be no more admired.* In a word, it will cause your faces to shine; it will fill your heart with comfort, it will be the forerunner of endless glory. You may here modestly smile, and tell any man, as once *Antisthenes* answered *Socrates*, when he asked him, *What makes thee, oh Antisthenes! so chearful, when it is known thou hast so little?* He candidly replies, *Because I plainly see true Riches, and Poverty lodge not in your Houses, and Coffers: but in your Souls and Minds.* There he enjoyed inwardly what men had thought he wanted outwardly. *The destruction of the poor (Solomon tells us) is their Poverty,* and so indeed too commoly it proves: But it needs not be so with you. See dear Children! oh! see, what a sweet relief you might have to your mean condition. Accept it, I pray you, and seek it carefully; that in the day of your accounts, it may be said to your honour, *This is that poor Child that in much Poverty and affliction received the Gospel. Let him enter into the joy of the Lord.*

2. Hath the Lord by your Friends provided for you a larger measure, in the good things of this Life? You had need now take all care, that your Mind for its part be as rich as your estate. You are like to inherit *Israel's blessing,*

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ing, *Houses that you builded not, and Vineyards that you planted not.* You cannot now refuse Israel's duty, *Now therefore fear the Lord, and serve him in sincerity and truth.* You can do no less in Thankfulness to him from whom you have received all. You can do no less in the sense of your own accounts; whose reckoning will be not like the poor mans, for *One Talent*, but for *Ten*. Where much is given, it is but righteous, and we must not take it ill, if much be required. Riches without Grace, Estates without Wisdom, alas! what are they? As the *Indians Gold*, which they know not what use or improvement to make of it. You might say as he, *Here is the Fire, and here is the Wood, but where is the Sacrifice for the Lord?* An House full of these, as the *Orator* wittily said) will never make a rich man. It is the prefixing of the *Figure*, that makes the following *Ciphers* significant. It is the stamp upon *Silver*, that makes it currant *Coin*. And we may more truly say. It is the Grace of God that is the figure of account; it is the Image of God that is this royal stamp, whereby our enjoyments become so valuable, and blessings unto us. Without this they shall be but as fewel unto our Lusts; & as the glass of seeming hony, wherein the Wasp dies. To the ungracious his Estate is a curse, his Enjoyments a snare, like *Dives* his barns, where their Master, he, and his heart too lodge day and night. *A price is put into his hand, and he hath no heart to make use thereof.* No understanding to dispose and order it to the praise of God. It is Grace when all is done, that is as Salt, and keeps these things from putrifying. Oh! for your very Estates sake be ye gracious. And while the Lord in much goodness thus brings, and leaves them with you; Say you as *Manoah* once did, *Oh! let my Lord come again, and shew me how I shall order them, and make Friends for my Soul out of the Mammon of this World.*

3. *Hath the Lord given you comeliness of Person?* Should you now harbour a profane ungodly Heart under that fair and amiable Complexion; it were as rotten bones under a fair Tomb; or as the Apples of *Sodom*, beautiful

rifal, and fresh afar off; but nothing, save dust and smoke nearer hand, too like *Apelles* his rare Picture of Cherries, so curiously drawn that (Historians tell us) the Birds came flying to it, but returned empty: they quickly found it was no Cherries; but a sorry painted cloath. And such will your beauty be, if it be but an outward one, whose verdure (be we never so loth) must soon decay. *All flesh is Grass, and the goodliness thereof, (be it never so lovely) as the flower of the field:* which may blow pleasantly with the morning, but must as certainly to its Funeral, and with the Evening hang down its head and die. The Lord make you comely, with a truer and more lasting comeliness; *the Beauties of Holiness*, which abide for ever. We read of one *Alcibiades*. *Socrates* his Scholar, that he was the Beauty of all *Athens*, another *Absalom* for comeliness of person outwardly: but the reproach of mankind, another *Nero* for all viciousness, and odiousness of nature inwardly. Oh! take heed, a second *Alcibiades* be found in none of you. Play not the Hypocrite, if thy body which is but the *Cabinet*, be so richly enameled, so curiously wrought by the hand of the Lord: Oh! beg of God, that thy soul, the Jewel within, may be somewhat suitable, adorned with the blessed graces of his Spirit.

4. *Is thy Body, as coarse clay Walls; but plain and homely to look upon?* Yet be not discouraged. It is no dishonour to be as the *Tents of Kedar* outwardly, so thou beest as the *Curtains of Solomon* inwardly. *Cæsars* Garland of Laurel was enough to compensate the blemish of his baldness. *Crates* his Learning rendred him dear, and honourable to all, notwithstanding the crookedness of his back. And you may reckon beyond them both and say, The ornaments of Grace, it is they, that are of greatest price in the sight of God. And these may lodge as the Pearl in a sorry shell. A withered Arm, a lame Leg, a poor crooked Body, no Form, no comeliness, that thou shouldest be desired; What then? Hath God given thee a wise and understanding mind to know him? A faithful, and willing heart to walk uprightly

rightly before him ? The amends is made a Thousand times over. Thy crazy Body now so frail, now so shapeless, *shall be one day fashioned like unto the glorious body of Christ himself*; and all thy present deformities shall then be done away. In the mean time thy Soul is as a Diamond, though in a craggy shapeless rock. Thou hast wherein humbly to rejoyce. Satisfie thy self, though thou hast not the beauty of the Lilly: thou art inwardly adorned, and hast that which is far greater; the beauty of a Child of God. Thus might Grace supply the heart-sadning defects of nature. Seek you the Lord, and all these comforts shall be yours.

5. *Some of you it may be God hath endued with much sweetness of natural disposition.* He that looks upon you, is ready to love you and say (as Christ in the Gospel) *Thou art not far from the Kingdom of God.* You are already as the ring of Gold for choiceness of temper, and metal. Oh! that God would now set his Grace, which is the Jewel of all Jewels, as the Diamond in this Ring, and you are then happy for ever. This is that orient Pearl, that Cyrus in his time so highly delighted in; professing to his Friend Gobrias, *That he thought it rather became him, and he was sure far more pleased him, to attain the study of a due Philanthropia* (for that was his own very word) *toward all, than to gird up his mind to the conquest of Nations, and discipline of War.* Cyrus his Candor in this may well be ours. And methinks the very dust of good nature deserves to find much favour in all mens Hearts. Let us in Gods name dearly cherish it. Let it be as Abigail once modestly offered, *An Handmaid to wash the feet of the Servants of our Lord.* But still we must freely say; To be loving to Men, and stubborn to God; of a sweet Nature toward them, and hard hearted against him; kind to others, and unkind to our own Souls: this is an hard Character; oh! that it might be none of yours. We may say to such a one, as Christ, *One thing is yet lacking*, and it is Ten Thousand Pities thou shouldest go to thy Grave without it. Oh! make thy Peace with God in the Blood of Christ, and all is well.

6. And lastly, *To others of you, it may be God hath given choice Parts, enlarged Capacities, a measure of Understanding above many.* Oh! be not now like that Image in *Danil*, having your Head an Head of Gold, for Knowledge; but your Heart of courser Metal, and your Feet, Feet of Clay and Earth as to your Conversation. It was said of *Galba* in respect of his crooked Body, his rare Wit took up very inferiour Lodgings, and resided far beneath itself in an exceeding mean Cottage: But the story is far sadder, where a good Head hath the ill neighbourhood of a bad heart; where understanding is called for as an *Achitophel*, to contrive Evil, and becomes a *Pander* to all Wickedness. If God hath given such intellectual endowments to any of you; canst thou satisfie thy self to debase these sweet parts, to serve sin with them? Shall they be put to grind in that Mill? How is the Beauty of *Israel* fain? And the light within thee led Captive to the works of Darkness? Canst thou find in thine Heart to carry these Golden Vessels of the Temple down to *Babylon*, to profane them there? Oh! no, they are for an higher and more honourable use, to Minister before the Lord of the whole Earth in them. He that is wise, let him be wise for God: and not like that sad Character (too often verified) *Wise to do Evil, but having no knowledge to do Good.* If thou beest as *Daniel*, Skillful in all the Learning and Knowledge of the *Chaldeans*: be also as he, of an excellent Spirit, that it may be said of thee as of him, *The Spirit of Wisdom and Knowledge, even the Spirit of God above is found in thee.*

If thou beest as *Moses*, Learned in all the Wisdom of the *Egyptians*: What thinkest thou in the most serious thoughts of thine Heart. Canst thou look with much affection toward the *Israel* of God? Canst thou esteem reproach with them greater Riches than all the Treasures of *Egypt*? Canst thou deal freely? Canst thou look away from the things that are seen, to an invisible God, and the recompense of a future Reward? It was not *Moses* his *Egyptian* Learning; it was not *Daniel's Chaldean* Knowledge: but the Grace of God which made



made them both so justly renowned unto Posterity. Here may we piously say with that holy man, a few Grains of this Gold, how doth it excel many pounds of Lead! The least measure of sanctified Knowledge, oh Lord! how unspeakably to be preferred before our supercilious pride in other things? *This* (oh that we could heartily read those words after God) *this is life eternal to know the only true God, and Jesus Christ whom thou hast sent.*

It is a sore lamentation, and sight sad enough, (and yet Oh Lord! too common in *Israel*) to see the choice parts spending their strength, as some rich soil, in nursing none, but noisom weeds. O let not the complaint of former Ages be revived in any of you; *The illiterate arise, and press apace in at the Kingdom of Heaven: while we with all our unsanctified Learning, are thrust down to Hell.* The strength of your judgment is able in some measure to present unto you the ways of God in their true amiableness; it is able to rescue you from the follies and mistakes that the weaker are entangled in. Your discerning is clearer and more piercing, able to see the shortness, and emptiness of what others in their ignorance so highly admire; it is able in some measure to determine your will (which in the foolish is more stubborn) it is able to persuade and bear some sway with the affections which are all inclineable to be ruled by it. I even entreat and beseech you for the Lords sake; you that have known thus distinctly to do well: do not you adventure to do ill. Offer your selves and your parts, such as they are, *Araunah*-like, cheerfully, faithfully, and ingenuously to the Lord, and his service in your Generation. None so well deserves them; it was he that gave them, who can also at his pleasure take them away again at any time, and turn your Wisdom into foolishness, if you be found abusing of it, as *a weapon unto unrighteousness.* Be you then of all men, you, and your hopeful parts, *for God, and not for another.* I am, I confess, very desirous to persuade you in the Lord. Oh! that I could more affecti-

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onately travel with you, till Christ be formed in you. To me the strife of men is wearisome; their threatenings, their flatteries, their applause, their revilings, are all of them wisely, meekly, and silently to be over-looked, by him that truly meaneth Peace on earth, or glory in Heaven. He were yet to seek (says a worthy man) how to live; that knows not how to digest and put up such Trials as these. Contend who will; let me serve the Lord in the converting of any lost soul from the error of its evil ways to the Kingdom of our God. Fulfil ye, I pray you, my joy; both mine and yours: So shall this present Letter in future times become a comfortable Memorial to me, a comfortable Memorial to you.

# CHAP. IX.

*Caveats against several more obvious dangers, whereat so many Young Persons stumble, and fall for ever.*

**I** Have still some serious *Caveats* of great Concernment unto you, which I must needs desire you to take careful notice of, without which my writing, and your reading would both be in vain.

My Pen I perceive hastily outruns the measure of a Letter: but I will say, as sometimes the Apostle did, *To me thus to write is not grievous: but for you it may be profitable.* As ever therefore you desire to be your own true Friends,

1. *Take heed of yielding to the least known sin.* By lesser sins at first doth the Devil draw to the greatest wickedness at last. *Is thy Servant a Dog* (says he, and it may be he spoke as he thought) *that I should do this thing?* But in process of time, we find for all that he did it. Evil hath too much of a cursed fruitfulness going along with it: This Serpent, if suffered, will soon encrease to a great brood. The *Poet* could even challenge the World upon this score: *Tell me the Man* (if you can any where find such a one) *that was ever contented with one single sin?* Our promises may be (as usually they are in

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such Cases) it shall be but once: but these promises will soon lie broken at your Feet; and the sin reiterated, it may be, an hundred times over. So hard is it to recover out of Satans snares, or to make any retreat when once engaged in evil. He that hateth sin, as sin, hath *Josephs* ingenious answer in readiness, against every temptation; *How shall I commit this great wickedness and sin against God?* Conscience once embased, the heart once prostituted to vicious courses, is not easily recovered to the true fear of the Lord. Afflictions may seem as *Gall* for bitterness: but sin is always as *Poison* for real danger, and deadliness. Oh! pledge not the Devil in this Cup; oh! take not the least drop of it at his hands. There is no sin so small, but it is able to weigh down the Soul for ever into Hell.

2. *Take heed likewise. oh! take great heed of falling into bad Company.* Better by far (says the Proverb of the Ancients) to be altogether alone, than troubled with what is much worse) *bad Company.* With such you expose your tender natures, your most hopeful dispositions to be easily corrupted; with such the filth of your company, how odious soever, secretly cleaveth unto you, and will insensibly become yours. He that goeth in, and sitteth with them, seems as it were offering to take, and desirous to get acquaintance with *Hell* before his time. Say you as *Jacob*, *O my Soul, come not thou unto their secret; unto their assembly mine Honour be not thou united.* These are seeming Friends, but real Foes: To whom we might too justly say, (as he) *Is this your kindness to your Friend to become my snares, and enticements unto evil?* Or with the Philosopher, *Oh Friends, amongst hundreds of such companions, scarce one real virtuous Friend to be found.* Thousands have died and perished for ever of the infection they have catcht from sinful Company. Leaving this sad *Epitaph* upon their grave stone for the warning of others after them: *Bad Company in life, is too ready a way to worse Company in death.* The honest Traveller will scarce willingly ride much in the Thieves Company, if he can avoid it. And we may all say of the profane

same Companion, he seals at least our good-Name and time; if not all virtuous inclinations also from us. Men that see not your Hearts inwardly, will not stick to esteem and judge both of you and them, according to the company you keep outwardly. It became even proverbial with the Jews; *If you can first tell me what kind of Company he keeps; I can then safely tell you, such he also is himself.* Despise none; you may, and should shew your selves meek and truly courteous toward all: but still chosse the ingenious only, the virtuous and the harmless for your companions; The Dove flocks not with Ravens. Be you as David, *Companions of all them that fear the Lord.* Or as Solomon after him, *Walking in the way of good men, keeping the paths of the righteous.* And it shall turn to you for testimony, and blessing. It shall become (as the Orator well observed) *A sweet specimen of a good nature, inclining itself very apparently toward Wisdom and Virtue.* Do you indeed love your Heavenly Father? You cannot then consort with those who tear and blaspheme that worthy name of his by profane Oaths. Is Jesus Christ truly precious to you? You cannot then possibly delight your selves in them who tread under Foot the Son of God, and account the blood of the Covenant an unholy thing. Oh! deliver your own Souls; *Pray them to leave their sinning, or tell them plainly you must for the future leave their Company.*

3. *Take heed in the next place of the sins of Youth.* Satan fishes with one bait for the Old man, with another for the young; but death is still in both. Present vanities will soon grow stale and unpleasing. Satan will be forced to change these for other, that the mind may be carried on, and delayed with foolish hopes of better contentment in them. The delightful pleasures of Youth will give way to the anxious cares of riper years. Thus Sin runs its round, but still retains its Interest; suiting itself with much variety to our several Ages and Tempers, as we pass through them. But in the meantime we may truly enough observe; as Youth hath its peculiar diseases, its violent burning Feavers, to which

it is naturally subject, so hath it its peculiar corruptions; levity, wantonness, and headiness, whereto it is spiritually as much exposed. These are the Young Mans dangers, which need, (as the Father well observed) the *streighter Rein and Bridle*. Oh keep your selves as *David*, from your iniquity, and lie not down in the Dust with your bones full of the sins of your Youth. There are many sins, it is no thanks to us we commit them not; we are scarce so much as tempted to them. To refuse a dear, a pleasing sin, when it is fairly offered; this oh! this shews the uprightness and nobleness of the heart. He that can find in his heart to deny his own longing nature; he that in the Fear of the Lord restrains his own disposition, that he might not offend; he that in a Spirit of Christian Resolution, and Nobleness cuts off his Right Hand, and plucks out his Right Eye for Christs sake, this, oh! this is the true Disciple indeed. We may say here (as God once said of *Abraham*) *By this we know that he feareth God, seeing he hath not with-held his dearest, his darling Isaac from him*. Oh! be you persuaded to turn away your Eyes from bosom vanities. Set your greatest watch, where you lie in greatest danger: *Flee youthful Lusts, but follow after Righteousness*.

4. Take heed yet further that you neglect not your day of Grace. Let *Esau's* loss be your warning. Time was when he carelessly slighted that which afterwards he sought with Tears, with bitter Tears; but found no place for Repentance. Such Tears you will see dropping from many Eyes another day. There are two Rocks whereat most miscarry in this matter.

1. By slumbering, and taking no notice of Gods call.
  2. By faint promises which never ripen to performance.
- Take you great heed of both. Concerning the first. There are those golden opportunities of mercy, where in the Lord seeks to save that which is lost. *I gather her* (says God) *a space to repent*. This great gift it may be the Lord in much mercy sets before you, and your selves are best privy to those choice seasons, whereto

the Lord comes upon this great occasion and knocks at your door. Sometimes by *Sickness*, sometimes by *Parental Counsel*, sometimes by more *Publick Ordinances*, sometimes by his more *remarkable Divine Judgments upon sinners*. While the Lord is thus speaking to you, your hearts (as those Disciples) even burn within you; your very Souls telling you it is the voice of Christ, graciously calling you to Repentance. *Oh! seek the Lord while he may be found.* True opportunity in most cases is a rare thing, and comes but seldom; but had need be embraced with both hands when it comes. *It will be too late* (said the Ancients) *to tender our Sacrifice when the appointed time is past and gone.* Behold this is the day of your visitation; oh! that it may prove the day of your Regeneration, and true acquaintance with the things of your everlasting Peace. Your Father, your Master calls you in the morning; and you arise and go about his work. Well Sirs! let me also counsel you as *Eli* once counselled *Samuel*; listen diligently, and it shall come to pass if the Lord thy God shall thus call thee, thou shalt answer, *Speak Lord, for thy Servant beareth.* Concerning the second, our Evasions, and Procrastinations with the Lord; we must all freely confess, *deceits and faint promises for the future, they are but the artificial excuses of an unwilling mind for the present.* Like the goodly words of the Son in the *Parable*, that says, but never goes into the Fathers Vineyard. How piously did *St. Austin* bemoan the treachery of his own heart; for a due warning to all posterity in this matter! *Thou begged (saies he) longer day, promising, presently Lord; By and by; have but a little Patience with me, and I will come. But oh! (saies he) that presently (lingred beyond all bounds of modesty) and this By and by proved a long day, and loth to come.* Dear Youths! if these Vows of the Lord be upon you, defer not to pay them. And cast not your selves by delays upon that sad *Dilemma*; That your own promises should be as your hand-writing to the Obligation; and yet your Conversation render you guilty of non-payment.

90. *The Young Mans Calling : Or,*

5. *Take heed, yet again, of the sins of the times wherein you live.* All Ages, all Places have their peculiar reigning sins. And most men will needs vainly follow the present fashion in sins, as well as cloaths; though they lose their very souls by it. These last days are the sad receptacle of almost all precedent corruptions. The Lord himself hath told us, they are and will be very *perillous days*. Days wherein that undesirable thing Sin willevy where too much abound. Nature (the *Satyrist* could long ago observe) grows now in its old age very degenerate; we had need watch to the utmost, and keep our Garments. The Boat usually goes full of Passengers, and carries multitudes down the stream with it. And who so in the fear of God, or love of Righteousness, departeth from the iniquity of the times; that man maketh himself a Prey in the gate. *Aristides* his Justice costs him his Life; and *Socrates* his fidelity to one only, as the true living God, in the rage of a giddy multitude, procured his death. So dangerous always is it to dissent from present times be they never so vicious. But as for you, my Friends, be ye careful indeed you oppose no man wilfully, but be ye still as careful, that you follow no man in evil courses wickedly. It was not without cause told us; *The whole world (as now it is) lieth in wickedness.* And if any man will be the Friend of this world (he enters that Friendship upon very hard terms) he must thereupon become the Enemy of God. So difficult, and even impossible is it for any man to serve two Masters. In these sore straits, Young Man! what wilt thou do? Before thou resolvest to sin with the world now, seriously ask thine heart this one question, *Canst thou be content to fare as the world fares, to be condemned and suffer with it hereafter?* Ungodly men will wonder (it will be a piece of strange and amazing news) that others run not with them to the same excess of riot; that others are not vile and vain as well as they: but you are Travellers, whatever others do on the right hand, or on the left, you must not turn aside, but mind your journey. The Nations might do as they would



would by their Idols; but Moses plainly tells Israel, *The Lord their God had not suffered them to deal so by him.* Nor durst Jo'huah soon after, judge the Jews strange uncertainty, his sufficient excuse or security. *If (says he) it seems evil in your eyes (and the case is there hard indeed, where the righteous service, of the Lord seems evil to any) yet (saies Jo'huah however) I and mine are bound to serve the Lord.* Noah had perished in the waters, if times had carried him. Lot had burnt in Sodom; if the Multitude had swaied with him. The sins of times Gods people may alwaies be pious mourners for them: but never profane practicers of them. Be ye (whatever others are) *righteous in your generation before the Lord.*

6. *Take heed yet further, that you enter not upon Religion at first, superficially, slightly, or carnally.* Religion is solemn; and had need be solemnly, and reverently approached unto. Mistakes here are very easily run unto; but more hardly redressed: the worst mistakes in the whole world. And yet (saies the Father) *there is scarce any thing more common, than for men to deceive their own souls;* and go (as the Prophet expresseth it) with a lie in their right hand all their daies. Their Religion they judge is good, and they are willing (as others also are) to be of it, and so they conclude without further troubling themselves, that all will be well. I write not this to upbraid any; but may, and must freely say thus much to all, The trustiest Religion falsely taken up, will be but as the Ark to the Philistims; it may increase our torments, but will never save our souls. If we shall climb up to religion some other way, and not by the true door if we shall crowd into profession, without a wedding garment, the time is coming we shall be found out; and our own consciences which have thus lied to the Holy Ghost, shall even fail within us, and leave us speechless at the Bar of God, as those that have not the least excuse for themselves. There is a time, Dear Youths! (your own consciences cannot but tell you so) wherein Religion must be first embraced on Earth, if ever you desire glory or happiness in Hea-

ven. Now he that begins amiss, is like to make but very bad work ever after. Things once mislearned are exceeding hardly unlearned, and truly where one takes up the profession of the name of God sincerely, and upon Gospel terms, it may be feared there are too many who receive it unworthily, and to their own condemnation. Some lose their souls while they seek (with the blinded Jews) to establish their own righteousness. Others hearing religion much commended, and seeing somewhat of amiableness, and beauty in it; they hastily catch up some flashy, heady, ceremonial, or remote opinion, as best pleaseth them, and think they have enough; and so never regard to know what sound conversion, and true communion with God meaneth all their daies, Others again, (and herein I am more particularly speaking to your case, the Lord grant you may truly lay it to heart) others I say, as Children, and Servants to satisfy the Desires and Counsel of their Religious Parents and Friends, yeild, and do those things outwardly, which they bear no true affection unto inwardly. Oh wretched Hypocrisie! at the same time seemingly to stand in some fear of Man: but none of God.

Well, whosoever can deceive Men, no Man can mock the Lord. His Eyes are Eyes of Fire, and all Men shall know, that he searcheth the Heart, and trieth the Reins. Where *Spiritual Things* are *Carnally* undertaken, the Evils that too necessarily ensue thereupon: are exceeding many. *The fruit* of the whole undertaking is inevitably lost: *The Duty* that seems offered, is not at all discharged: *The Comforts*, the dear Comforts of Godliness are all lockt up, as Mercies peculiarly reserved for sincere and better Hearts: *The Profession* that is thus made, will quickly decay, and die in disgrace. The Heart can never hold out long in that which is but personated, and so little delighted in. Only the *Evil and Guilt* of the miscarriage, that will still remain, and must be else where answered for. So little shall any man gain that goes to build upon the Sands. The further he goes, the  
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more he wanders, and will sadly find at last ; He that begins not duly with Christ as the *Author*, can scarce expect to find him in the end the *Finisher*, or *Crowner* of his faith. Yet notwithstanding all this, what just cause of sorrow may it be to all sober hearts to consider, *What heard and unkind usage, what dissingenuous and careless handling, that sacred thing Religion in most Ages meets withal, from the hands of a froward carnal World?* Well, take you this *Item* with you all your dayes ; whatever you do in the matters of Religion, do it heartily, reverently, gospelly and humbly, as in the sight of God, the all-seeing, the jealous God. Where God sees he cannot be cordially believed, or feared ; take outward shews who will, thy are of little value in the account of God. *These (says the Father) are but worthless Leaves : we must demand and call for real Fruits.* If the Lord asks or accepts any thing, it must justly be the best we have, *Give me thine heart my Son.* Now the Lord himself direct you, and give you a right entrance into his right wayes ; with that kindliness of Repentance, that truth of Faith, that soundness of Conversation, that you may not run in vain, losing the things you seem to have wrought ; but may in the end happily obtain the crown of life. Happy is that man that can truly say the *Foundation stone* is thus laid ; the *Top stone* shall also in Gods good time be as certainly vouchsafed with those gladsome shoutings to the God of such great and unexpected mercies, *Grace, Grace.*

7. Take heed yet once more in the last place, if God hath enkindled any heavenly affections in you now ; that you lose not your first love afterward. The kind-ness of your youth, it is dear, it is lovely in the sight of God. *Christ laboured upon the young man in the Gospel, and loved him.* God sees, and takes it well ; that it is in your hearts while you are young, to enquire after him. These first ripe grapes (I might reverently say as in the prophet) they are the fruits, that his righteous soul desireth. Oh ! let not your present convictions, willingness, delight in the good Word of God, in the sweet

Sabbathis of God, in the dear people of God : Oh ! let not all this verdant hopefulnesse, of your youth vanish as a morning cloud, or like the early dew. I give you this particular warning, because miscarriages are so sadly frequent in all Ages of this nature ; and because I further know Satan will come to winnow you. With this temptation, if you live, you may assure your selves he will assault you with it: *I have been too forward, too zealous, too careful for Religion while I was young ; I will now spare my self now.* Thus are the first dayes of many Professors, sadly clouded with luke-warmness, formality, worldly policy, and earthly mindedness ere they die. But I hope you will not dare so to do. True motion is alwaies most intense, the nearer it comes unto its Center. And if you be truly aiming for Heaven, you will dayly renew your strength, and be loath to slacken your pace, when it groweth nearest night. Relapses in nature (Physicians tell us) are very sore : Relapses in Profession are still far sorer. How, oh ! how shall such be ever renewed again unto repentance !

Dear Youtlis ! your thoughts are yet green, your years hitherto but little experienced. You have scarce yet known how bitter and evil a thing it is to forsake the fountain of living waters, and God grant you never may. But are you willing to believe what God shall testifie in this matter ? Then may you soon understand ; the Backslider ( though but in heart ) shall quickly have gall and wormwood enough in his Cup, *He shall be filled* (saies the Lord) *with his own wai s.* Or are you further desirous to hear what Experience hath also to testifie in this weighty case ? Then may the horror of Judas, the despairing groans of Spina become your warning. They wretchedly departed from the Profession they had sometimes made in their former years ; and poor men, never enjoyed a good hour after I cannot but even beseech you in the language of the Ancients. *Oh ! spare for Gods sake, spare your sweet Youth. take some pity upon it, and give not that lovely flesh of yours for food to everlasting burnings.* Gods Children should be as those

those Hebrew Servants, staying with him for the love they bear unto him. He hath the words of Eternal life, and whither else can they find in their hearts to go? If any man draw back, this is the sad message must be sent after him, *the Lord shall have no pleasure in him*. Men shall also scorn him, and say, this is salt which hath lost its savour; tread it henceforth under foot. Ah poor man! it had been better for him, (a sad Better God knows, but) it had been better for him (saies the Apostle) never to know the way of righteousness, than after he hath known it, to turn from the holy Commandment delivered unto him. Be you then, as *Josiah* gracious in your Youth: but be ye also even to Gray-hairs as aged *Israel*, waiting for the salvation of God, when you come to die.

C H A P. X.

*The Objections that usually ensnare and detain Young People, answered.*

I Have now counselled you, but shall I say I have also persuaded you? It is likely you have your discouragements. I know you cannot be without some recoilings of nature. Trifles and vanities will hang (it may be) about your mind, as being loth to be now shaken off. An holy man found it so, which made him complain, as we also too truly may; *My former customs, though worse, were plainly too strong, and tread down things far better; because they had been, as yet but little used*. The most righteous ways of God, these are indeed blessed, they are safe, they are honourable; but still they are scarce pleasing to Flesh and Blood. Our wretched hearts are too like distempered stomachs, that are easily distasted; and find no relish in the most wholesome food. I am sensible also how busie *Satan* stands at your right hand, ready to resist you; continually incensing and prejudicing your thoughts all that ever he can against your own mercies. He that makes it his wicked trade to pervert the right ways of God, will be forward enough to tell you, as once he did *Eve*; *You may eat of*

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*the forbidden fruit, and yet not die.* You may forbear this serious care, and yet speed well at last. But oh! believe him not; his *Crocodile* flatteries have undone thousands at his feet. *He that was a Liar, and a Murderer from the beginning, will scarce be either true or kind to you.* He may seem now a smooth and pleasing Tempter: but he will soon become as open and forward an Accuser. Those very sins he now enticeth to, when time shall serve, in the presence of God, of Angels, and of Men, will he be ready with all their aggravations to charge you with. As you love your Souls resist him; and account it an essential Principle in true Religion, to give a constant *Nay* to all his temptations.

Let Men and Devils say what they will, sin is sin still. An evil (says the very Heathen) that must not be pleaded for, that cannot be excused. An unexcusable breach of a righteous Law; the utmost endangering of a precious and immortal Soul; a wretched and ungrateful flying in the Face of a most tender, and loving Father. This is that *Rabbeleh* that blasphemeth the God of Heaven; that *Achan* that troubles the whole Creation; this, oh! this is that *Accursed thing* that brings evil upon our selves; that *Needle*, that too surely draws a thread of Divine vengeance after it. Let Men and Devils say what they will, there must be sowing to the Spirit here, if we expect to reap a blessed Harvest hereafter. *Nature* tells us so; *Experience* tells us so; all the *World* knows it is so. *No running the Race now*, (says the Father) *and there can be no Crown in the end*; No fighting the good fight in the Valley, and there can be no triumph of Victory, or honour upon the Everlasting Hills; there must be striving to the utmost, if we desire to enter in at the strait Gate. The Kingdom of Heaven should even suffer violence, and the violent are to take it by an holy force.

Up then, in the name of God, and be a doing; let nothing hinder you. Consider, call your thoughts to a solemn, and impartial debate; lay your case in the ballances of the Sanctuary. See, oh! see how Eternity

lies

lies at stake; your Candle is shortly going out; to morrow it may be, will not serve for that which may be done to day. You have had your time of *Child-Hood*; wherein according to the infant feebleness of your minds, *You spake as Children, you understood as Children, you thought as Children*; but now it is time, it is high time to outgrow those days of Vanity. What the Lord in much mercy winkt at then; would very ill become you now. As you become men, it will be expected, and it will be your honour, to put away *Childish things*. These Years, and this Age call upon you to converse with more serious things; the things that belong to your Souls everlasting Peace.

1. Say not any of you within selves, in way of Objection, *I am too young for these things*. He that is old enough to sin cannot think himself too young to repent. Doth God say, *To day, while it is called to day*, and darest thou speak of to morrow? Thou wouldest not adventure to answer thy natural Parents with such delays; how can God take them well at thine hands? Let the pious expostulation of the *Father* with his Soul, be rather the language of thine heart also within thee. *How long, oh my Soul! how long must this be all thy note, to morrow, to morrow? And why not now? Why not this very hour, a period to all thy former filthiness?* For how indeed canst thou content thy self, to venture so much as a day longer in thy present condition, without the pardon of sin, without the favour of God, without any solid provision for another World? The hazard is verily great, that thou art running. Oh! consider seriously what thou doest. If thy soul and thy saving of it be unto thee (as certainly it is) more than all the world besides; take thy best time for thy best work. Arise as *Abraham*, while it is yet early in the morning of thy Life, and go about it. Fear not, it shall be no injury to thy following life, that thou hast acquainted thy self with God, that thou hast embraced his good ways, while thou art young. The Sun in the Spring when it riseth soonest, all men observe the days are then far the sweetest, far the clearest.

2. Say



2, Say not, *Such a strict religious care I see, but few of my equals that undertake it.* It had been indeed the sad complaint of all Ages, that goodness is too rare, and virtuous men exceeding few. But it shall be the more lovely, the more honourable, that *good things are found in you* (as in that *Child of Jeroboam*) *toward the Lord God of Israel.* The disobedience of others (how evil soever in them) may serve the more highly to commend your obedience in the sight of God and Men. It is praiseworthy indeed to shine as the Lilly among the Thorns, to be found (as the Proverb of the Ancient adviseth) *like the fruitful Olive in the midst of Thistles.* Be you an example in Gods good ways unto all: Let none be snares in evil unto you. Corrupt examples may sway with weak minds; but the wise in heart will rather regard and consider what is their duty. If most shall vilely cast away their dear immortal Souls, as if no mercy, no Salvation were rendred unto them; be you so much the more careful to save yours. Though you should travel somewhat solitary here on Earth, yet comfort your selves, you shall meet with good company in Heaven. What *Themistocles* once wrote, setting up a Bill upon a House he had to let, adding for encouragement sake to them that should hire it, this commendation: *There are good Neighbours about it.* This, oh! this is indeed the happiness of Heaven. The Saints and Angels of God, the Prophets, the Apostles, and blessed Martyrs; with all your godly Friends, are all there. There may you meet with *Daniel*, who purposed while he was young, that he would not defile himself: There may you see the *Three Children* whom the very flames could not affright, from choosing to trust and serve the Lord in their tender years. Be you also (wherever others are) like the Vision of the *Almond-Tree*, holily ambitious to blossom with the first.

3. Say not it is hard; and truly, though I dare not altogether deny it, yet I scarce know how to like or love it. Canst thou love Sin, and canst thou not love Grace? Is it an easie thing to serve Satan, and hard to serve the Lord?

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These are strange Objections; we never thus learned Christ. It hath been wont to be said by holy men that were before us: *Those are of all other to be reckoned the hard things which injure the precious Soul, and hazard Eternity.* But canst thou be indeed against the true fear of God, and the making of thine own Calling and Election sure? Oh! tremble and know, it is hard entring such unrighteous dissents, and standing out with God; we are not any of us stronger than he. It was once indeed the Fathers case: *I was (saith he) both willing and unwilling; my Conscience freely gave its Yea: but my Affections were so shameless as to return their Nay. But I arose and contended with my self till my backward heart became at length better persuaded.* Dear Youths! you are (it seems) too far involved in the same conflict; Oh! come forth, as honourable in the like gracious resolution. Our stubborn and humorous wills, left carelessly to themselves; Lord! what utter woe and distress will they soon bring upon the whole man? Thou that canst not fare with thy Duty, how wilt thou ever be able to fare with thy Misery, and that for ever? If Duty may be disingenuously put off now; yet will not that be so answered or sent away then. And should there be any neglect, or misarrying in this great matter: it is thy self, thy dear self, that is like to be the sufferer, and bear the smart of it. Come, come, be not unwilling with thine own Duty; be not averse toward that which would in conclusion prove thy greatest mercy. The painful Country man is never more in his Element, never better pleased, than when he is laboriously at work in his Calling. And if we be indeed the Servants and Children of the Lord, it must, and well may be our *meat and drink to do the Will of our Heavenly Father.*

4. Say not, *The pleasures of sin are sweet, and I would fain have my time and share in them.* God grant you better Sweets than they will ever prove. More lawful, more real. Of these we must all say with the Poet, *They have more of the Aloss than of the Honey in them.* Young Palates indeed are usually taken with any green raw fruits; but their

their end is bitter. Satan hath learnt how to bait the sharp hook, how to guild the bitter Pill artificially enough. He easily over-reaches our credulous minds, but his deceit, and our disappointment will too soon appear. What Nature is now so fond of, Grace would even in an holy scorn trample under its feet, saying as once *St. Austin*, *The pleasures I was sometimes afraid to part with, it is now my greatest joy to be clearest from them.* There are those at this day in Hell, that are sick enough, sick at Heart, of those very pleasures which they themselves (whentime was) so violently lusted after; and could now wish they had never known, or tasted of them. Oh! that you would tender your souls health, and be persuaded to forbear them. Pleasures you may have; only forbear sinful ones. God would have none be dull; though he bids all be innocent. Heaven itself shall be a Paradise of Divine delights for the People of God. A virtuous Heart methinks should scorn *Sin* for its *Pastime*: and should not think so well of *Transgression*; as to dare to take it for its *Recreation*: but modesty chooses things harmless, and ingenuous, and gracious, and therein only takes delight. There are more noble, and peculiar entertainments for the mind: as well as carnal surfeittings for the body. The Soul hath also its delights, more Divine, more enduring. And oh! How well would it become us, to be-think our selves, and choose (as the Angels) to feast on such Heavenly Food, rather than with brut beasts to immerse our selves in the sordid Lusts of the Flesh. Oh! how did the *Heathen* both chide, and grieve to see Nature abused, under sensual pleasures! *Canst thou* (says one of them) *after God hath given thee a mind, than which there is nothing in the whole world more noble or divine, canst thou so prostitute and debase thy self, that there shall scarce remain any longer difference between thee and the sorry beasts?* Let us take the words as spoken to our selves; and lift up your inclinations, Dear Youths! toward those cleaner pleasures, which may best answer their own name, which may best become you and your nature. If others shall

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shall please themselves in wanton plays; the whole Creation may be your Theater; where you may daily see a lively Scene, all variety upon the Stage, every Creature acting its part, and the Glory of God to the just admiration of all Spectators displayed in the whole. If others delight themselves in idle books; you may rejoice in the Law of the Lord, and say with *David*, *My Meditation of him shall be sweet unto me*. Religion wants not its true Delights, let it not want its due Professors.

5. Say not, *Alas I know not what to do, for wiser than I, the prudent, the ancient, are at great controversie about Religion, who can tell where to pitch?* It is true, it is too sadly true. There are many pious men that may, and doubtless have much sweet communication with the Lord; who yet through the straitness and frowardness of their own Hearts, will have but little each with other. Thus men wrangle themselves into a Life too joyless to themselves, too dishonourable to the Lord. *Cadmus* Teeth of strife seem every where sown, and coming up very thick. We might justly renew *Erasmus* his sad complaint of the former Age; *Contention lives, while love, and sweetness dies. Tenets of faith are usually multiplied, while sincerity goes as palpably down the wind*. Such is our wound; oh! that God would drop into it the balsom of Love, oh! that he would bind it up, and become our healer. But because men can (or rather will) agree no better; refer thy self, and thy thoughtful heart to God and his Word. Give credence in the strength of his Grace to what he is there pleased to express, or promise to thee. Depend upon him according to all that he hath here allowed thee. And compose thy self to be entirely at his command. Aiming that whenever thou comest to die, thou maist resign thy self to God with these few words unfeignedly breathed forth; *I have in my weak measure kept the word of thy patience on earth: And now oh Lord! be thou pleased to remember thy Servant according to this word of thine, wherein thou hast caused me, and I upon thy invitation have taken boldness, for to hope*. Religion (however pulled several ways) is of  
itself

it self a quiet, and strifeless thing : Holy indeed, but harmless ; Divine, but still shining forth in much plainness, and simplicity. And be you, as near as you can of that Religion, which gives *Glory to God on high, on earth Peace, and good will toward men.* Oh ! that the Lord would hasten such sweet times of refreshment from his own presence amongst us. In the mean season, if you see somewhat of inferiour diversity in gracious hearts, a peculiar feature (as it were) upon several faces, who have yet somewhat of true Life and Beauty shining in each ; be not too much amazed. Remember *Solomons* great delight, at the variety of flowers in his Garden, professing himself highly pleased in this ; *Though they were various, they were still sweet and comely flowers.* Or rather call to remembrance the *Fathers* pious and ingenious Allusion ; *Josephs Coat may be of several colours : so it be without a rent.* If you also see uncomely contentions even unto *Paroxysms*, and the utmost bitterness ; (as once between the Apostles themselves it sadly was) step in, and tell them they are Brethren ; desire them to be kinder to each other ; *The Master is at hand.* If you shall lastly see, and hear great controversies, and little agreement, yet know there is a true and plain way that leadeth unto Life. The wayfaring man, though a Fool, needs not err therein. Go humbly unto God, and he will shew thee, that new, and living way, which conducteth unto himself. There are many (O that they were not so many ! ) that quarrel themselves carnally to Hell : be thou cordial with God, laborious in the profession of his name ; so shall hearty Faith, and unfeigned Obedience become thy safe and honourable Convoy unto Heaven. Whoever quarrel in other things, no man shall blame thee, no man shall charge thee with folly for these.

6. Say not, lastly, *I have a greater discouragement yet behind, than I almost dare make known : some of my Friends are not so willing to have me mind such things, or meddle much with Religion.* It is a sore temptation where the Complaint is true. What shall that poor Child do, whom  
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God hath spoken to (as once to the *Children of Israel* in the Land of *Egypt*) and his very heart even melts within him opening it self day and night, as *Daniels* window, toward *Jerusalem*; and yet all the countenance he hath from the Family, is like that churlish speech of *Pharaoh*, *He is Idle, he is idle, increase his burden, and let him not go to serve the Lord?* This is indeed the trial of all trials wherever it falls. A sad straight which needs tears, rather than words. Oh that none would lay this stone of stumbling before young people! Lest it unhappily receive that undesired sigh, used by some in the Primitive times; *Our Parents are become unto us, as the Ostrich in the Wilderness; and almost the murderers of our Souls.* It is hard for any to be an hinderance, where they ought rather to be a furtherance: to be found a real offence, or discouragement to the least of Christs little ones. Here have we cause to renew the Lamentation in the Prophet, and say, *The Children are once more come to the Birth, and there wants strength to bring forth.* Here will be need of much Wisdom and choiceness of Spirit, more than such tender years commonly attain unto; to cut the thread aright, so to obey the Lord, as to shew the utmost tenderness of disobeying, or displeasing Friends; and yet to fulfil our respect to them, as not to forget we still owe (as the *Father* well states it) a far greater unto God. The Lord himself put the everlasting Arms underneath, and bear up those discouraged Children, whose hard lot it is, till he hath brought them with joy to his own Bosome. But this case, Blessed be God, is rare; the case of very few, and I hope none of yours. Be you modest, I charge you; Cast not the blame upon others to excuse your selves. God easily sees through such pretences, and understands right well where the fault still chiefly lies. You know not the Heart of a Parent. It is natural to them (though evil and too regardless of themselves) to desire the welfare of their Children. Your Parents have been often instilling good things, have been previously laying in ponderous memorials upon your tender minds. They have with much  
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care brought you up to Reading: They have procured you that treasure of all treasures, the *Bible*; they have recommended it to you as your *Saviours Legacy*, where you may find the words of Eternal Life, your safest Guide, your best Friend when they are gone. So that you may justly confess (as *St. Augustine* concerning his Mother *Monica*) *with how great sollicitousness of heart they have often admonished you in the Lord*; whose Counsels you ought to receive (as *Junius* the instructions of his Father) *scarce ever without tears. So greatly might the weight of the Argument, so greatly might the authority of the Speaker affect and move you.* And must it now be objected, or dare you now say, your *Friends* are unwilling with your Souls good? It is likely they would not have you pretend Religion, to be stubborn against them. It is very likely they would not have you *Faſtious*; they are (it may be) loth you should be superstitious; but still they would have you *Pious*. See then Sweet Youths! how little of real discouragement lies before you. Your nearest Friends are ready to say unto you, as once *Cyrus* to the trembling and willing *Jews*, *Go up, and the Lord your God be with you.* Be ye then, I pray you, toward God, Children of great willingness; toward your Parents blameless, and without rebuke; drawing the love of all unto you, in the Families wherein you dwell.

## CHAP. XI.

*The Conclusion of the whole by way of Exhortation.*

AND now what hinders, but that all this might be willingly imbraced, faithfully praſiſed, the life of grace cordially eſpouſed, and your Souls for ever ſaved? Your Friends they deſire it. Your own everlaſting welfare is bound up in it. And God himſelf from Heaven calls unto you for it. What Answer can you now tender; but as *Chriſt* in the *Pſalms*? *Loe I come to do thy will, O God!* Concluding with the Father, *He were juſtly worthy to be cut off by death; that ſhould reſuſe, on ſuch ſweet terms to cloſe with a gracious life.* Oh!

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Requite not the Lord and your own Souls, so unkindly. Give not your years to vanity, nor your precious time to that which will not comfort in the end. Sins in Youth, will most certainly become sorrows in Age. It is usually said; *Youth laies in, and Age lives upon it. The one sows, the other reaps.* Oh! Sow that now which may be worth the reaping afterwards. How loth would you be to have your own life now, become your death hereafter? To have the foolish sins of your Youth, to stand between you, & your everlasting real Happiness? Your present vain pleasures made your arraignment, your condemnation, your utter undoing in the day of Judgement? This would prove like the *Roman Souldiers Grapes*; short pleasures, sorry pleasures, joyless pleasures; dearly bought & paid for. Thus might you feather the Arrow that wounds you from your own wing and in the end sit down with that sad number, who all the year long sigh over this doleful note; *For a few short pleasures have we purchased to our selves, innumerable, and everlasting torments.* Well; however, I pray know you cannot be so flighty, so careless now: but you shall be as solemn, and perplexed then. Sin cannot please so much in the commission, but it will torment far more, when it comes to be suffered for; and the Sinner to be brought forth to execution. Go Christless before the Lord, and there shall be no Parent there able, or willing to countenance you; no excuse there to be made for you; no hope, no comfort left in your own consciences to relieve you, Oh! treasure not up to your selves wrath against that day, that dreadful day of wrath.

How tremendous and heart-piercing are the *Examples* which God hath set as so many Flaming Swords before you; that you might take timely warning, and not rush upon your own destruction? *Ishmael* scoffs at Religion: and is cast out of his Fathers House, and the House of God for ever. *Absolom* proves Rebellious against his Parents, and shortens his own life untimely by it. *The Children* mock the Prophet, and die under the fierce anger of the Lord, while they are doing of it. I

tell you Sirs, God will be avenged of Children as well as elder People: of poor, of rich, of any, if they shall dare to sin against him. Let not the Devil deceive you; Oh flatter not your selves; these things hath God written for the particular Admonition of Young People, and will expect that you should bear them in mind. Oh! lay such Memorials upon your Hearts, and receive instruction from them. But if after all, any of you should be secretly unwilling; and all this Counsel from the Lord should be a burthen and weariness unto you; you must then once more go with me to the door of the Tabernacle, that I may there reason further with you before the Lord.

And truly I must now even heartily chide with you. Oh Sirs! do but consider what you do; how unreasonable, how unrighteous it is, how unanswerable, how unsafe it is like to prove. Will you have Bibles, and will you not believe them? Will you be called Christians, and will you live like Heathens? Have you immortal Souls, shining with such bright Rays of the sacred Image of God upon them, and will you needs wilfully damn them? Hath God given you religious Parents, tender of you, as of the apple of their own Eye; and will you not be counselled by them? Are you resolved to be a shame to your Friends in Life, and a terrour to your selves in death? Can it possibly enter into your minds to think that ever any good will come of sinful courses? Or that ever you should have cause to repent your selves of any thing heartily done in obedience to the commands of God, for the good of your Souls? Hath God solemnly sworn, *The Soul that sinneth* (be he who he will) *that Soul shall die*; and can you suppose he will break his word for you? Can you so much as imagine, that the most holy God, who is a God of pure Eyes, and hateth Iniquity; Can you any way encourage your selves to hope that he will open Heavens Gate at the last day to the impenitent, to the Ungodly, who scorn their Duty, who slight their mercy? Do you expect a new day of Grace when this is  
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gone; that make such waste of your present time? Do you think everlasting burnings are so easily undergone, that you make such slow haste to flee from the wrath that is to come? Is it not enough that you were born in iniquity; but you will stubbornly die in your sins also? Nay then, *Ichabod, Ichabod*; your glory, and our hopes are both departed. Sons of *Belial* (against all the sweet counsels of God to the contrary) will you needs wretchedly make your selves? *Children* (as the word too sadly imports) *that have broken the yoke, becoming henceforth altogether unprofitable, both to your selves, and others; never likely to emerge; or rise more to any glory.* Then may Satan justly enough take up his taunt and triumph: (as the Father represents it) *He a servant of thine?* No, Lord! *It is my work, that he all the day does; it is my sinful motions, he chiefly delights in. There can be no plea made for him. He is (whatsoever he may vainly think of himself) not thine, but mine.* Yea, then your Parents (though loth such words should ever come from them) will be enforced to cry out; *How have we brought forth to the grave, and our breasts given suck to the Destroyer?* Then may Davids mourning be heard again in their Tents; *Oh Absalom! My Son, my Son! How art thou fallen and dying, as the sinful dieth; in the crimson guilt, the bloody gore of all thy sins!* At these sad rates are the righteous Counsels of the Lord rejected, and set at naught.

But ere we thus part, I pray know, It is no less than *Life, or Death*, that now stands before you, waiting for your *Yea, or Nay*. It is no small, or inferiour matter, of little moment, of light consequence, that you are now to give your answer in. It is Heaven, it is Eternal life; I need say no more, it is your own happiness for ever, and ever; how can you turn your backs upon it? Yea, further know, there have been those among the poor *Heathens*, that never durst think thus lightly of sin, as you do. They always held it the greatest evil, and the sorrows of it the heaviest sorrows in the whole world. There have been tender hearted *Ninivites*, that have come to God at one call, and gladly closed with their

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own mercy. And there yet are at this day (how backward soever you may be) thousands filially returning, as the *Prodigal*, with tears of joy to their Fathers house; longing for him, and welcom to him; going where there is (what they, and you likewise want) *Bread of life, and change of Rayment, that you might be cloathed.* Oh! why should you stand out against such sweet mercy, and harden your selves so unnaturally, to your own destruction? You might yet farther know (though it will be sad enough to know it) there is never a Companion of yours, with whom you have now sinned; but will be ready to witness against you. Never a leaf in all your Bible, but shall be enough to condemn you. Ministers, Parents, Friends and Foes, shall all come forth against you. And oh! how cutting will it be, to be made a spectacle of scorn to God, to Angels, and to Men. How wounding to thy astonished heart to become an everlasting *by-word*; upbraided of all, pitied of none. *It is the condition* (will they say) *that he hath long ago deserved; and let him bear it.* This (as an Holy Man rightly observed) will make thy load and burthen heavy indeed. Yea, God himself, who here hath wooed, and so often, so long, even waited to be gracious, shall then set every sin in order before you, and make your guilty Consciences with everlasting Blushings to own them. Then (says the Father) shall it be said in the audience of Heaven and Earth; *Behold the man, and all that ever he did,* let it be had in everlasting remembrance, whether it be good, or whether it be evil. Then shall your selves also look back upon that dear Salvation that you have negligently lost; wretched misery that you have wilfully brought upon your selves and sink down with heart-breaking sighs, and horror at the Bar of Christ. Then may you be ready to take your last leave of all comfort, and say; *Farewell my day of Grace, which is now gone, and never more to shine upon such a wretch as I am.* Come in all ye my hainous sins, and the bitter remembrance of you. The Lord hath sent you to stand as adversaries of terrour round about me: Sting,

as so many fiery Serpents in this bosome of mine, and spare not. Oh! that you might have leave to make an utter end, and rid me out of all my pain.

Oh how will the tears trickle down, to see the Lord so gracious, so loving to others; and yet so justly severe, and full of indignation towards you! To see those that prayed, while you slept; that so willingly kept the Lords Sabbaths, while you as constantly profaned them; to see those that wisely redeemed that time, which you so lavishly wasted; to see those very persons, so well known to you (it may be your near acquaintance) in the Kingdom of God, and your selves shut out. Then, though never till then, will the heart that hath held out as long as ever it could, begin to falter and fail. Then shall the lips break forth with that righteous acknowledgment; *I am undone, undone, undone for ever; and my destruction is of my self.* Oh my dear Friends! My bowels even yearn for you. Hast thou but one blessing? oh my Father! bless our Young People, even them also, that they may turn to thee, and live. But I cannot thus leave you. My Errand, I confess, is now even done: but your duty henceforth to be taken up, and still carefully carried on. I may justly say of this whole Letter (as once the *Roman Orator* well said to his Son) *It will be of more or less service to you, as you make it truly practicable in the sequel of your life.* Counsel stored by us in Books, and neglected in life; it is like the covetous mans bags of Gold, which lie wholly dead, and no good use made of them. Suffer me then once more, for greater sureness sake, to rehearse my Message again unto you. It is you, Dear Youths! to whom I am (as the *Father* affectionately said) in this Paper to apply my self: It is you who have yet seen but the third hour of the day, with whom the Message (whether it lives, or whether it dies) must now be finally left. *You are desired* in the highest Name that can be used, in the Name of the great and most glorious God, who made the Heavens and the Earth, and gave you that breath you breath between your Nostrils:

*You are desired* in the Name of the Lord Jesus Christ, who freely shed his precious blood in a readiness to redeem, and cleanse you from all your sins; *You are desired* in the great and readful Name, and by all the respect you bear unto it, to remember your Creator in the daies of your Youth. *You are desired* to strive to enter in at the straight Gate. *You are desired* to accept the richest, the greatest gift, that God himself ever bestows upon any, his own dear Son. *You are desired* to be kind to your own Souls, and to lay up a good foundation against times to come *You are desired* to come and live with God for ever.

Dear Youths! what do you purpose to do in this great matter? These are not Requests to be slighted, these are not Requests to be denied. Such a capacity for mercy, how would the damned prize it! oh! let not the living set light by it. This short moment (how meanly soever you may think of it) once wretchedly lost, and an Age will not recover, Eternity it self (as long as it is) will never restore the like advantages to your souls again. And now are you, oh! are you at length willing to go about this blessed work, and become happy for ever, if there may be yet any hope in *Israel* concerning your case? Behold! the arms of Mercy are open ready to imbrace you, whatever is past; how unkind, how heinous soever, God is ready to forgive, willing to forget it. He calls Heaven, and Earth to record, if you miscarry, let the blame lie where it ought, it shall not be his. *As I live saith the Lord, I have no pleasure in the death of the wicked; but that he turn from his wicked way and live. Turn ye* (oh! how unweariedly doth the Lord renew his call) *turn ye from your evil waies; for why* (why indeed) *will ye die oh house of Israel?* Such are the Fathers bowels toward us, too too regardless of our selves. What answer (as the Father piously said) can ever be solidly made, if such bowels of love, such dear, such free salvation as this, should be ungratefully slighted? Oh let your hearts even melt, and your very souls be dissolved within you. If the Lord be willing, be not you  
unwilling,

unwilling, neither let these tender arms of mercy be spread forth all the day long in vain.

Behold! the Lord Jesus Christ, at the Fathers right hand, making continual intercession; and the poor of the flock are his care, the weary and broken in spirit the Objects of his pity. It is their names he bears on his *breast-plate*, and commends with such endearing arguments unto the Father. Suppose your selves hearing him, calling to you, and arguing with your trembling thoughtful hearts on this wise; *wherefore thinkest thou poor soul! was I numbred amongst the transgressors, and made a man of sorrows? Wherefore was my Side pierced with the Spear, my head with Thorns, and my dearest Blood poured forth? What dost thou conceive should move me, to take upon me Humane Nature, and become so near akin unto thee, if it had not been to perform the office of a Kinsman: and take the right of thy redemption upon me? What could have persuaded me to sustain the bitter, the accurs'd death of the Cross, if it had not been to save such as thou art from thy sins? Hast thou no need of my Righteousness? What shall I do for thee? What dost thou want? What is it thy thirsty affections most pant after, for thy sou's good? Speak freely, and forbear not. I am now ascended, to my Fathers right hand, and able to relieve thee. Where are thy Prayers, and I, my Self, will present them to my Father as from me; perfumed with the sweet incense of my righteousness, and he will shew favour unto thee.*

Oh blessed encouragement! here is the Golden Scepter held forth indeed. What answer wilt thou now return to all this such overflowing love of so dear a Saviour? Sit down with thy poor Heart! Advise by meditation what to ask; and then send forth Faith, and Prayer as the trusty, and successful Messengers, to fetch in supply. Go thy waies, take thy life in thy hands, as once *Hester* did, present thy Petition, and say, as she still did; *If I have found favour in thine eyes, oh Lord! let my life ( the life of my soul ) be given me at my request.* Do thou cry, and he will hear. He will graciously wash thy leprous soul in his own blood, and send his blessed Spirit, as the *Chariots and Horsemen of Israel*, to prepare, and bring thee safely to glory.



Behold ! also the Angels of God waiting, ready to rejoyce in your, even in your Conversion, there is not the meanest, the poorest of you : but your Repentance might become an occasion of much joy in Heaven. It is a fresh feast to those noble Creatures to see the least encrease of the Kingdom of God. To see, though but one single sheep added to the flock of Christ. So precious is Grace, so dearly is the recovery of a lost soul esteemed on high. I might further tell you, the damned themselves even groan unto you : saying ( as in the Parable ) *Oh ! take warning by us, and come not into this place of torments.* There is not one, no throughout the whole Creation, there is not as much as one, that can heartily say unto you ; *Go on in evil waies and prosper.* I charge you before the elect Angels, and as you tender their comfort ; I charge you by the flaming pains, and cries of the damned, and as you would be loath to share with them in all their Miseries ; take heed, take serious heed to the saving of your souls. All the divine threatenings of God stand naked, and open before you, as the *handwriting upon the wall*, that stand not there for nought. They sound as so many shrill Trumpets from Mount *Ebal* ; & they also charge you to break off your sins by repentance. Or else, as sure as God is in Heaven, *iniquity shall one day become your ruine.* All the sweet Promises are lastly appointed to attend your encouragement, and furtherance in your Salvation. They are sent forth in Gods name to invite you to his blessed Kingdom ; and to assure you from him, whatever pains you faithfully take heavenward, your labour shall not be in vain in the Lord. These are the Christians choice Feast and Banquet ; the Promises that you so joyfully should study ; that speak so comfortably, and withal as truly to the weary soul. God himself hath made them, and he will fulfil them. It is the Concern of his glory to make good the word, that is gone out of his lips : his faithfulness lies at stake therein. *Whosoever cometh unto him* ( thus filially quoting, and relying upon his Father ) *he will in no wise cast him out.* Come you, and welcome.

Your

Your work is good, your wages will be great; your fellow Servanis, the *Excellent of the Earth*; your Master you are to go unto, the lovingest, the ablest, the faithfullest, the justest, the kindest that ever was served. What can you possibly scruple? Or Where can you amend your selves? Speak your hearts, and spare not; What danger think you can come of being safely reconciled to God? What hinderance shall this be to any to be made an Heir of the Crown of life? What wrong to others, to love our selves? What discredit to become a Child of the most High? What Embasement of spirit, to be renewed in our minds to the blessed Image of God? Or what sadness can this ever occasion to be intituled to everlasting joys? We must even blush, and holily fall out with our selves in the language of the Father, saying as he; *Whence oh my soul! whence is this horrid, this strange, and unreasonable thing; that thou wilt be under no Command, except of no mercy heavenward?* Men may revile, and our own wretched hearts may suspect the holy Counsels of God: but the waies of the Lord are right, happy is that man that chooseth to walk therein. He shall be able to lift up his face with Comfort, not ashamed of his God, nor disappointed of his hope, when the greatest part of the World in the very depths of all distress, and horroure, shall call (but alas in vain) to Rocks and Mountains to fall upon them.

Awake then I beseech you, for the Lords sake; while it is yet the morning of your life, the flower of your years. Let your life be (what indeed all our lives ought to be) a *living Epistle*, a fair exemplification of the Gospel; that men may see in you what in Primitive times the very *Heathen* saw, so legible in Christians then. The true portraiture of your Saviours life, the just account of his Doctrine in the answerableness of your deportment, and conversation. Awake, and arise, shake your selves from the dust and vanities of Youth; Bring a blessing with you into your Generation; the World in these last declining Times greatly needs it. Carry a blessing hence, with you when ere you die, you & selves shall reap the

## 114 *The Young Mans Calling : &c.*

sweet and everlasting comfort of it. Your Work is great, your Day is short; the Master importunate, and your Promise is already past. To recoil now, were (as the Father well said) to keep back part of the price, and even to lie to the Holy Ghost; to make our selves guilty of the greatest Perjury before the Lord. Oh! hasten and put on the garments of your Elder Brother. Gird up the loins of your Mind, and run your Race. Hasten and linger not; lest night overtake you, and you sit for ever mourning under the region and shadow of Death. See that ye cover earnestly the best things. Set your hearts unmoveably upon Heaven, and all the Glory of it. Say humbly to the Lord, as *Luther*, *You neither can nor dare take these sorry earthly things for your portion*. Strive as *Jonathan*, to climb up the Rock: Love and fear the Lord: Honour and obey your Parents: Be careful and redeem your own time: Design, as becomes you, an ingenious Life on Earth: Design, above all, a Glorious Life in Heaven; and God, your God shall be with you.

I might now leave your Parents and nearest Friends to plead this righteous Cause of the Lord; yet further with you: You cannot be strangers to all their affectionate and daily Prayers on your behalf, their ardent and even restless desires of your welfare. You are to them their dear *Ascanius*, on whom their hearts so much are set, in whom (as *Jacob* in *Benjamin*) their Life is almost bound up, and their parental care, night and day, longing and waiting, scarce desirous of any other joy than this: *To see their Children walking (wisely) in the truth: as we have all received a Commandment from the Father*. Methinks both I and you cannot but hear them speaking to you in the very language of their hearts (as once *Cicero*, so Father-like to his Son) *know my Child! thou art now already exceeding dear, but shalt yet become far dearer, if thou shalt hearken to wise Counsell; and thine own welfare*. What words can I further use? I charge you by all the sparks of filial good nature that are yet alive in any of your bosoms; oh! quench not these affections. Oh! frustrate not these so righteous expectations of your indulgent Parents. Let me, oh! let me persuade you, rely upon you, that you will not be wanting to your selves, whatever in you lieth to greaten your dearest love and affection toward you. In which hopes I take my leave, and part at present with you. Oh! let me rejoyce in the day of Christ, that this Letter hath not been in vain unto you. *Let no man despise your Youth*, though young in years, be ye (as the *Jews* were wont proverbially to say) *as the Aged in all gravity and Wisdom of Carriage*. Fare ye well. The Lord himself make you branches of Righteousness, bringing forth every one of you fruits unto Holiness; that God the Lord may be Glorified. *Amen.*

*My Son! be wise, and make my Heart glad, that I may answer him that reproacheth me, Pro. 27. 11.*

F I N I S.

REMARKS  
UPON THE  
LIVES

Of several Excellent  
Young Persons

OF BOTH SEXES:

As well ANCIENT as MODERN,  
NOBLE and OTHERS:

Who have been Famous  
For *VIRTUE* and *PIETY*  
in their GENERATIONS.

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With Twelve curious SCULPTURES  
For Illustrating the several HISTORIES.

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1 Joh. 2. 14. *I have written unto you Young Men, because ye are strong, and the Word of God abideth in you; and ye have overcome the wretched one.*

Rev. 12. 11. *They overcame by the blood of the Lamb, and by the word of their Testimony; and they loved not their Lives unto Death.*

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L O N D O N,  
Printed for Nath. Crouch. 1683.

# TO THE READER.

**I***T is an ancient Saying, That Examples prevail more upon Men than Precepts, The truth of which our constant Experience doth too sadly verifie; for how many (Young Persons especially) are in this last and worst Age of the World debauched and ruined by the Example of their Companions and others; and it may be no former time can furnish us with such a multitude of Instances of this kind as this of ours.*

*And as evil, so good Examples also, have a very great influence upon the Lives of Men. It is said, that the pious and religious Example of the Emperour Theodosius, made not only his own Family, but his whole Court, to become a Nursery of Religion: And so also may the reading of the Lives and Deaths of virtuous Persons, be very effectual to the same end; for when we read of Persons so raised above the World, that they have despised Promises and scorned Threatnings, wherewith they have been assaulted to desert the Faith of the Gospel, and to make Shipwrack of a good Conscience. How can we do less than to glorifie God in them and for them? for what power on this side Omnipotency,*

## To the Reader.

tency, can enable sinful man to deny himself, his dearest Relations and his greatest earthly advantages for the sake of Jesus Christ? How much of the Deity shines in their Lives, who could trample upon Honours and Preferments, who could laugh at Imprisonment and Banishment; yea, who with Smiles and Joys could embrace Stakes, and endure Flames, only out of Love to the Lord Jesus? Oh what abundant occasion is offered of admiring the Most High God in his Glorious Perfections, Faithfulness, and Unchangeableness; when we consider how even to admiration, he hath raised up worthies in all Ages to defend his Truth and Gospel!

Now here are presented to your Views some Remarks upon the Lives and Deaths of some Young Christians, many of whom were most Zealous Assertors of this glorious Gospel, some by Imprisonments, and others by most constant and valiant Suffering all manner of Torments and Death itself; yea who even longed & breathed to suffer for the Testimony of Jesus; and but that we have good Authority for the Truth and Certainty of these Relations, it would make us admire and wonder what is become of that Spirit in these Times: wherein many Men, and Young Men especially, are so far from suffering for Religion, that they make it the chiefest of their mirth and entertainment, to scoff and deride at all Religion, as a thing altogether vain and useless. But whatever apprehensions such persons

## To the Reader.

*may have of these things in their heat of Blood, yet upon a sick or dying-Bed, no question but they will entertain other thoughts: for there is nothing more certain and infallible than what Solomon says, Eccl. 11. 9. Rejoyce O Young Man in thy Youth, and let thy heart cheer thee in the days of thy Youth, and walk in the ways of thy heart, and in the light of thine Eyes; but know that for all these things God will bring thee into Judgment. But yet we may hope that among this Chaff there is some good Corn, and that in this Deluge and Inundation of Wickedness and Profaneness, there are some Young Persons that have escaped the filthy pollutions of this wicked World; and to them these Observations upon the Lives of some Excellent Young Persons are addressed: For since Youth is generally delighted in History, you have here not only Precepts but Examples, That (as the Apostle says) if it be possible by any means we may catch some, and persuade them to be serious in the ways of God and their own Salvation; which the God of Heaven grant may be effectual. Amen.*

*Remarks*



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## Remarks upon the LIFE of

## I S A A C

## In his YOUTH.

**I** S A A C being the only Legitimate Son of *Abraham*, who was given him by the bounty of the Almighty in his Old Age; his Father loved him with an entire and tender affection; the Child also addicted himself to all *Virtue* and *Goodness*, being careful to honour his *Parents*, and studious of the *Service of God*; which did still the more encrease their love towards him; so that *Abraham* was willing to forsake this present *Life*, and to leave his *Inheritance* to his Son; which, through the mercy of God in due time came to pass.

After this the Lord appeared to *Abraham* for the *Trial of his Faith*, and reckoned up to him all the Blessings which he had bestowed upon him; how he had granted him *Victory over his Enemies*, and how of his Goodness he had established him, and blessed him with all present happiness; for which cause the Lord required of him to offer up his Son *Isaac*: commanding him to go to the Mountain of *Morjab*, and there offer him up in Sacrifice; in doing whereof he should manifest the desire he had to serve him, in preferring that which was agreeable to the Will of God before the Life of his Son.

*Abraham* supposing that it was no way lawful to disobey God, but to submit himself to his good pleasure, by whose Providence all things have their being; said nothing to his Wife concerning what God had commanded him, nor how he had designed the death of his Son; neither did he discover his intent to any of his servants, because he thought they might have hindred him from the service of God. He therefore took his Son *Isaac* with two of his Servants, loading an Ass with such things as were requisite for Sacrifice, and travelled toward the

the Mountain, his servants attending him for two days, and on the third day, when he perceived the Mountain, he left them behind him, and only he and his Son went up the Mountain (upon which afterward King David appointed the Temple should be built) carrying with them all things necessary for Sacrifice, except only the beast to be offered.

Now about this time *Isaac* was Twenty five years old, and did himself help to prepare the Altar, inquiring of his Father what they should sacrifice, considering he saw no Sheep, nor nothing else ready; *Abraham* answered him, *That God would provide, who was of power sufficient to give men that in abundance which they stood in need of, and was also able to deprive them immediately of what they thought themselves never so securely possessed; and that it was this God that would provide them wherewith to sacrifice, if it would please him to accept of the sacrifice they should make.* Now as soon as the Altar was fully prepared, and made ready, and the Wood laid thereon, *Abraham* spake to his Son in this manner :

*My dear Son, I did by my continual prayer and intercessions beg of God to give thee unto me before thou wert born; and ever since thou camest into the world, I have intermitted no care nor diligence in thy Education, nor have thought I could be more happy in any thing, than when I should depart out of this world, I might see thee grown up to manhood, and should leave thee Lord and Heir of all my Substance; but since it hath pleased God that I should be thy Father, and that the same God now thinketh fit that I should part with thee, take thou unto thyself constancy of mind and be of good courage, be not displeased that thou thyself must be the sacrifice; for in so doing I shall fulfil the will and commandment of God, which requires at our hands that we do him this honour, and shew him this obedience, for the blessings he hath bestowed upon me, in continually assisting me, and in his familiar conversing with me, and defending me both in peace and war: Since therefore that being born, thou must certainly die, though not after the common manner of mankind, but art to be offered in sacrifice by thine own Father to the common Father of us all, God Almighty, I think*

it convenient, my dear Son, that thou render thy life to God in the midst of thy prayers, that so the Lord may see thee near unto himself: Thus shalt thou be the staff and comfort of my Age (to which end I have nourish'd and brought thee up) if by obeying God thou engage him to be my support and comfort.

Then Isaac with a couragious heart, like the gracious Son of so godly a Father, having heard all that his Father, had said, with great content and satisfaction of mind answered him, That he would rather never have been born, than that he should in the least decline or disobey the commandment both of God and his Father, or shew himself any way the least unwilling to fulfil both their wills; considering that if his Father only had commanded him, he should have done very ill not to have performed it; but much more since it was the will and command of God himself.

Which said, he went toward the Altar, and offered himself to the slaughter, which had surely happened at that instant, if God had not regarded him; for with a loud voice he called Abraham by name, commanding him that he should not slay his Son; assuring him, That he had not given that commandment, because he took pleasure in humane blood, nor that by such cruelty he did intend to deprive him of that Son, to whom it was his pleasure to make him Father; but that by this Act he designed only to prove his Faith, Affection, and Obedience, and to try whether if he were commanded such a thing, he would be obedient thereto; and since he had now made sufficient proof of his unspeakable Piety, he did not repent him of all the blessings which he had bestowed upon him; and from henceforth he would never forsake him nor his posterity, when they should pray unto him and call upon him; and that when his days should be finish'd upon Earth, his posterity by Isaac should be great and mighty in the world; and that he would exceedingly multiply his generation, and would bestow his blessings upon them.

After the Lord had spoken in this manner, it pleas'd him on the sudden, no man knew how, to cause a Ram to be found in a Thicket for Sacrifice; and thus being delivered from all fear and danger, and the Lord having made them many Promises of extraordinary Blessings,

Blessings, they embraced each other, then offered up the Sacrifice; which being finished, they returned home towards *Sarah* in safety, and past the remnant of their Lives in happiness; God giving his Blessing to all they undertook.

*Collected out of Josephus, Lib. 1.*

And thus was the Faith of *Abraham*, and the Obedience of young *Isaac* fully rewarded, who so willingly offered himself to be a Sacrifice at the Command of God and of his Father: And this Faith of *Abraham* is excellently discoursed of by an Eminent Minister of Christ, now with God; saith he,

*Abraham feared God, but was not afraid of God; his Faith was all tried, but not at all tired; but he rejoiced as a strong man to run his Race; which is the more to be admired, if we consider what seeming reasonable Objections and fair Excuses Abraham might have made, when God tempted Abraham, and said,*

*God. Abraham my Servant, my Friend; where art thou? Come forth, attend to execute my Commands.*

*Abraham. Behold, here I am, speak Lord, for thy Servant heareth; I am wholly at thy Command and Service, do with me and mine what seemeth thee good; if thou bid me go I will go, and if thou bid me come I will come; whatsoever thou bidst me do I will do it.*

*God. Go then, saith God, take now thy Son, thine only Son Isaac, whom thou lovest, and get thee to the Land of Moriah, and offer him there as a Burnt-Offering upon one of the Mountains which I will tell thee of.*

*Abraham. To this he did not, but might have pleaded: Why Lord, thou art Blessed in thy self, and needest not any thing; thou desirest not Sacrifice, else would I give it thee; and thou delightest not in Burnt Offerings: 'Tis true Lord, thy Sacrifices are a broken and a contrite Spirit, and that I will willingly offer; do not despise but accept thereof.*

*God. But saith God, Offer thy Son.*

*Abraham. Lord if thou wilt have an Offering, all my Herds and Flocks are at thy Service: Behold (as long after this Araunah said to David) here are Oxen for Burnt Sacrifices,*

*sices, and Threshing Instruments, and other Instruments for Wood: all these things will I give unto the King, and the Lord my God accept it.*

*God, No saith God. I will take no Bullock out of thine House, nor Hee-Goats out of thy Flock; for every Beast of the Forrest is mine, and the Cattle of a thousand Hills; & I know all the Fowls of the Mountains and the Wild Beasts of the Field are mine: If I were an hungry I would not tell thee for the World is mine, and the fulness thereof: Will I eat the Flesh of Bulls, or drink the Blood of Goats? No Abraham, no, but offer thy Son*

*Abraham. Lord, it's true, thou art above these things, and he that offers thee Praise, honours thee; and therefore thou callest upon us to offer unto God Thanksgiving, and to pay our Vows to the most high; and Lord I am willing to pay my Vows in the great Congregation; accept of my Thanks, and I will thank thee the more; receive these Vows as part of the Debt, and I will now and pay thee more.*

*God. No, saith God, nothing but thy Son, offer Abraham, offer thy Son.*

*Abraham. Lord if thou wilt have the Flesh of Man to be Sacrificed, and his Blood to be poured out, then take one of my Servants: Do not call my Sins to remembrance and slay my Son; Good Lord spare my Son.*

*God. No, saith God, offer up thy Son.*

*Abraham. Lord if thou wilt have a Son, take Ishmael; spare mine Isaac, Lord spare mine Isaac.*

*God. No, saith God, take thy Son, even Isaac.*

*Abraham. Lord he is my only Son; he hath not a Brother, nor are there any more in Sarah's Womb: Lord I beg only this, spare mine only Son.*

*God. No, saith God, Take thine only Son.*

*Abraham. Why Lord, I have had him but a little while; if thou wilt take him, yet good Lord let mine Isaac and Tre-joyce together yet a while.*

*God, No, saith God, Take him now.*

*Abraham. But ah Lord I love him, and so to take Isaac, is to take my Life, which is bound up in the Life of the Lad;  
and*



and if thou take him away, thou wilt bring down my Gray Hairs with sorrow to the Grave.

\* God. Well, saith God, I know thou lovest him, but must not you love me better : Offer up this Son, this only Son *Isaac* whom thou lovest.

Abraham. But Lord, though thou art righteous, when I plead with thee, yet let me talk with thee of thy Judgments : what will the wicked say, when they shall hear that thou delightest in Blood, and that thy Servants must offer their Children to the Lord ; Who will serve thee at this rate ?

God. Well, But, saith God, is not all the Earth mine own, and may not I do with mine own what I please ; I that give may take : and therefore mind not you what the World will say, but what I say ; and I say offer thy Son.

Abraham. But Lord hast thou not commanded me to do no Murther, and must I now embroe my Hands in Blood, and in mine own Blood too : Oh happy I, might my Blood go for his : Oh ! If ac, *Isaac*, my Son *Isaac* ; my Son, my Son. would God I might die for thee : Oh ! *Isaac*, my Son, my Son. Lord how can this stand with the Law that thou hast given me ?

God. Abraham, saith God, such things are not first just, and then willed by me ; but willed by me, and therefore just. Abraham, Do not you know that I can repeal or make exceptions ? 'Tis I that say it, therefore do it : Who is this that darkneth counsel by words without knowledge ? Gird up now thy Loins like a Man ; smite him, kill him : Have not I commanded thee ? be courageous, and a Son of valour : Go offer thy Son.

Abraham. But good Lord, thou hast made this exception when thou didst shew Man what was good and pleasing in thine Eyes ; thou wouldst not that he should give his first-born for his Transgression, nor the fruit of his Body for the sin of his Soul ; but to do justly, and to love Mercy, and to walk humbly with his God : To obey (thou sayst it) is better than Sacrifice, and to hearken than the fat of Lambs.

God. Well then, saith God, hearken and obey : this is to do Justice, this is (oh wonder) to shew Mercy, this is to walk humbly with thy God. Abra-

Abraham. Seeing I have taken upon me to speak unto the Lord, I will yet say; Lord he is the Son of the Promise, in whom thou hast said, that all the Nations of the Earth shall be blessed: Now Lord if he die, and die a Child without Children; where is then the blessedness thou spakest of: what will become of the Blessing?

God. Well Abraham, faith God, perform what I command, and I will perform what I promise: What! will Abraham, who was once not weak in Faith, and considered not his own Body, nor Sarah's, when twice dead, who staggered not through unbelief at my Promise, but was strong in Faith, and gave me Glory; who was fully persuaded that what I promised I was able to perform, and was not disappointed of his Hope though against Hope: Will this Abraham now call me in question? Hast thou known my Name, and wilt thou not trust in me? Am not I the Lord which change not? Have I said it is, and shall it not come to pass? Is there any thing too hard for God? Am not I able even of Stones to raise up Children unto Abraham? Cannot I say to dry Bones Live, thou hast received him from the Dead in a Figure; and were Isaac in the Grave, could not I, who am the Resurrection from the Dead, say, Isaac come forth, arise and walk, that thy Father may receive thee with double joy: saying, Isaac my Son, who was dead, yea, who was twice dead, is now alive? Therefore Abraham offer thy Son.

Abraham. My dear Lord, seeing I who am but Dust and Ashes, have taken upon me to speak unto thee, Oh let not my Lord be angry if I speak once more: If I may not prevail (oh that I might prevail) to save Isaac alive; yet let me intreat thee that I may not be the Priest; let not mine hand be upon him: Can I see the death of the Child? Good Lord let some other do it: Surely I cannot lift up my Hand, or if I do, shall I not wish it may wither, or be turned into a stone? Will not these Eyes run down with Rivers of Tears? Ah Lord! I can speak no more; my heart will break, my hand will shake: Send by whom thou wilt send, but let not me, Oh let not me go.

God. Yes Abraham, thou, take him thou, and go thou, and offer him thou, none but thou. Abraham

Abraham. *Ah Lord! Yet once more, but this once more and I have done. I am old and full of days. past Travail; spare me a little, let me not go so far as the Land of Moriah; let it (if it must be done) be done at home.*

God. No Abraham, Take now thy Son, thine only Son Isaac, whom thou lovest, get thee into the Land of Moriah, and offer him there; no where but there.

Thus you see, if not a Faith of Miracles, yet a Miracle of Faith; that one that had so much and more to say, should yet say nothing: but rise up early in the morning, after he had slept upon it, if sleep he could, and saddle his Ass, and take two of his Young Men, and Isaac his Son, and cleave the Wood, and rise up and go to the place; and lest he should be interrupted by his Servants, he left them with the Asses, and lays the Wood upon his Son, his only Son Isaac; *he must bear his Cross: and when this innocent Soul, this Lamb did open his Mouth, not to complain, but to ask for another Lamb; he tells him (could Abraham tell him without a sigh?) that God would provide: and what is Abraham about to do now; what, to bind him? Ah Abraham was thy Heart in thy Hand, or thy Hand in thine Heart? What, and lay him on the Altar? Tears Abraham. Tears: What, and stretch forth his Hand, and take the Knife and slay his Son? Oh wonder! Thus Abraham is so far from holding, or praying to God to hold his Hand, that the Lord himself cries out to Abraham, Hold thy Hand.*

This is Abraham, of whom God saith, *Now I know thou fearest (lovest) me, since thou hast not withheld thy Son, thine only Son from me:* How then with Admiration, and Adoration, may we say to God, Now we know thou lovest us, in that thou hast not withheld thy Son, thine only Son? Isaac was but a shadow, and the offering of Isaac, was but a shadow of the offering up of the Son of God. Oh what a Love Token is this: *Herein is the Love of God manifested; in this God commendeth his Love: God so loved the World, that he gave his Son, and that to the death; that his Son might give Life to us. Was ever Love like thine, &c.* That thou wouldst part with a Son, such a Son; so precious

cious in himself, so precious in thine Eyes; who was thy Sabbath, thy rest, in whom thou wert well pleased; that thou shouldest give this Son for Sinners, for Enemies; who did as wickedly even as they could?

*Ab Lord, never was Love like thing;*

*— Thy Love O God to me*

*Surpasseth that of Abraham to thee.*

**T**He word is out, poor *Abraham* must be gone,  
Must take his *Isaac*, take his only Son:  
The Son of his Affections; him from whom,  
From whose blest Loins so many Kings must come:  
Even him must *Abraham* slay; *Abraham* must rise,  
And offer *Isaac* a Burnt-Sacrifice.  
God scorns the offers of our faint desires;  
He gives the best, and he the best requires.  
*Abraham* forbears to question, thinks not good,  
To reason or converse with Flesh and Blood.  
Begg not young *Isaac's* Life, nor goes about  
To object the Law of Murther, makes no doubt.  
He rises, rises early, leads his Son,  
Hastes where this holy slaughter must be done:  
When God bids go, that very Breath's a Warrant;  
We must not linger, for haste crowns the Errant:  
His Servants must no further, they must stay;  
Private Devotions claim a private way.  
They must abide with th'Asses, whilst th'aged Sire  
In one Hand takes the Knife, in th'other Fire.  
The sacred Wood of offering must be pil'd  
On the young shoulders of the innocent Child.  
Oh here mine Eyes must spend a Tear to see  
Thee bear the Wood, great God, that since bore thee:  
Mistrustless *Isaac*, seeing the Wood, the Fire,  
The sacrificing Knife, begins to inquire:  
*But where's the sacred Lamb that must be slain?*  
Resolved *Abraham*, least the Flesh should gain  
Too much on Nature; says not, *Thou my Son*  
*Art he: But th' Almighty will provide us one.*  
Where God commands, 'tis not enough to object,  
But we must baulk the occasion of neglect.

The

The Faithful *Abraham* now erects an Altar,  
Orders the Wood ; what Tongue can chuse but falter  
To tell the rest ? He lays his Hand upon  
His innocent *Isaac*, binds his only Son :  
He lays him down, raiseth his Priestly Knife ;  
Uprears his Arm to take his *Isaac's* Life.  
True Faith is active, covets to proceed,  
From thought to action, and from will to deed.  
Before the strengthened stroke had time to fall,  
A sudden voice from Heaven cries hold, recall  
Thy threatening Arm, and sheath thy Holy Knife,  
Thy Faith hath answered for thy *Isaac's* Life.  
Touch not the Child, thy Faith is throughly shewn,  
That has not spared thine own, thine only Son.  
How easie is our God, and Labour, who  
Counts it as done, what we have will to do.

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*Remarks*

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*Joseph tells his Father &*



*Brethren his two Dreams*



*Joseph in the Pitt*

*Joseph sold into Egypt*



*Joseph and his Mistris.*

*Joseph in the Dungeon*



*Josephs Brethren come to buy corn*

*Joseph Reveals himself*





*Remarks upon the LIFE of*

# J O S E P H

*in his YOUTH.*

**J**ACOB had attained to that felicity, that scarcely any other had been so happy ; for he exceeded all the Inhabitants of the Country, in Riches and Grandeur ; and by reason of the Godliness and Vertue of his Children, he was both envied and honoured : for they were accomplished with all Perfections both of Mind and Body : being Stout and Courageous of Spirit, and endued both with Wisdom and Knowledge.

But *Jacob* having begotten *Joseph*, one of his Younger Sons of his Wife *Rachel* ; he loved him most affectionately ; not only in respect of his Corporal Beauty, but also for the Ornaments and Vertues of his Spirit ; especially his Wisdom, wherein he excelled all his Brethren. This endeared Love of the Father, stirr'd up the hatred and envy of his Brethren toward him ; and the more to increase it, *Joseph* had told both his Father and his Brethren, of two Dreams that he had, which did seem to foretel him to be Born to some extraordinary Honour and Greatness : As first, being sent with his Brethren by their Father, to reap Corn in the time of Harvest ; *Joseph* saw a vision, far different from those which ordinarily happen in sleep ; which when he was awake, he told unto them, to know the meaning thereof : His Dream was this, *That in the night past, he fixed his Sheaf of Corn in a place by it self, and that all their Sheafs fell down and worshipped his Sheaf.* Which Vision did seem to presage unto him great advancement, and that he should obtain the dominion over them all : But his Brethren concealed their thoughts from him, by pretending they could not imagine what the meaning thereof should be : but when they were

alone by themselves, they breathed forth contrary wishes; earnestly desiring that nothing of what they interpreted concerning his Dream might ever come to pass; and thereupon they grew still more full of hatred and envy against him: but God opposing his power against their malice, visited *Joseph* with a second and more strange Vision: for he dreamed *That the Sun, Moon, and eleven Stars, descended down to the Earth and humbled themselves before him*: This Vision he revealed to his Father in the presence of his Brethren, having no suspicion that they had any anger against him; and besought them to interpret unto him the meaning thereof: which *Jacob* hearing, seemed to be angry, and to reprove *Joseph* before them, but inwardly he greatly rejoiced at his Dream; because he conceived in his mind the interpretation thereof: But his Brethren were still further enraged against him not as if this happiness had been portended to happen to a Brother, wherein they might hope to be partakers, but rather to a stranger and enemy; whereupon they fully concluded his Death and destruction among themselves: Therefore when they had gathered in their Harvest, they went with their Flocks toward *Shechem*, a part of the Country that was very fit to feed and nourish their Cattel; and there they keep their Flocks, without giving notice to their Aged Father of their departure.

But *Jacob* observing none of his Sons to come from the Herds, he sent *Joseph* to the Flocks to know how they did, and how their Affairs prospered. Now as soon as his Brethren saw *Joseph* coming toward them they rejoiced very much; not as at the arrival of one of their Brethren and Family sent by their Father; but as if their Enemy had encountered them, who by the will of God was now delivered into their hands; they therefore agreed not to let slip the present opportunity, but immediately to put him to death; but *Reuben* the Eldest among them, seeing their design was to kill him, endeavoured by all means to dissuade them

them from it; representing to them how hainous and wicked the enterprize was, and what danger and hatred they might incur thereby: For, saith he, if it be detestable and wicked, both before God and Men, to lay hands on and murder a stranger; how much more horrid will it be counted, for us to be convicted as Murderers of our own Brother; and one whose death will bring such great sorrow and extream grief to our Father, and such desolation to our Mother, to have her Son raviſht and taken away from her, not by the ordinary course of Mankind; And therefore desired them to be well Advised in the matter, and to consider what would be the issue of it, if this innocent Child, who was young, and fair, and virtuous, should be murdered and destroyed by their hands: beseeching them to lay aside this unnatural and cursed design, and to set the fear of God before their eyes, who was both judge and witness of all their wicked contrivances against the Life of their Brother; and that if they would yet desist from that villainous act, God would be pleased with their Contrition and Repentance; but if they were resolved to proceed, he assured them that the Lord would revenge upon them this Fratricide and Murder, since nothing is hid from his all-seeing eye; whether it be committed in the Desert or in the City; for wheresoever men are, God is certainly alwaies present, and looks into their Actions and Designs: He further told them, That when they had committed this great wickedness, their consciences would be alwaies accusing of them; and like an Armed Adversary constantly threatening and tormenting of them; that it was an impious Act to kill a Mans own Brother, though he had done him wrong and injury; it being much more generous and meritorious to forgive and pardon an injury, than to revenge it: but he alledged that Joseph had not done them the least wrong or damage; his tender years rather requiring their pity and compassion, than their hatred and cruelty toward him: And further, That the cause of their destroying him, would much aggravate their offence; if it should be known that meerly out of envy to his future honour and greatness, they should take away his Life; though if it should so happen, they might rather expect to be partakers of it, by reason of their Al-

liance to him ; and that they ought to reckon that whatsoever Blessing God bestowed upon Joseph, he intended that they also should partake of the same ; and therefore, that they ought to believe that God would be much more displeased against them, if they should deprive him of his Life, whom he judged worthy of such Honour and Advancement, as he was like to arrive to.

Reuben alledged these and many other reasons, to divert them from shedding their innocent Brothers Blood : but since all his Arguments and Perswasions could no way mollifie and soften their hearts, but that they were still more resolved to commit the Murther : he advised them, that they should think of some milder kind of Death ; telling them that he had endeavoured what in him lay, to hinder and dissuade them ; but since they were so fully bent and resolved that he should not live, if they would follow his Counsel, as little mischief as might be should follow it ; and therefore, since you absolutely design his death, I would advise you not to bathe your Hands in his innocent Blood, but to cast him Alive into the next Pit. and there leave him in the hands of Death.

To this they all agreed ; so Reuben took Joseph and bound him with Cords and let him down gently into the Pit, which was dry ; which done, they departed to seek out a more convenient place for Pasture.

But when Reuben was gone, Judah, another of Jacobs Sons, espying certain Merchants of Arabia, of the Country of the Ishmaelites ; who from the Country of Galadana, carried Spices, and Syrian Merchandize into Egypt, counselled his Brethren to draw up Joseph out of the Pit, and to sell him to those Merchants ; and that by that means Joseph would die farther off from them, and among strangers ; and they should be free from the guilt of it : Which Advice of his being commended by them all, they drew Joseph out of the Pit, and sold him to the Arabians for a certain sum of Money ; he being now about Seventeen years of Age.

Now Reuben having resolved within himself to save Joseph from Death, without the knowledge of his Brethren,

thren, came privately in the Night to the Pit, and called for *Joseph* with a loud voice ; but hearing none answer, he began to fear that his Brethren had put him to death ; and therefore finding them out, he began bitterly to inveigh against them for the Murther of their Brother ; but when they had told him how they had disposed of him, he was in some measure pacified.

They then consulted together how they should excuse themselves to their Father, that he might have no suspicion of what they had done ; and at last concluded to take *Joseph's* Coat, which they had taken off of him, and rent it in several places, and afterwards to besmear it in the Blood of a Goat, and so to carry it to their Father, that he might suppose that *Joseph* was slain by some Wild-beast.

Having done thus, they came to their Father, who enquired for *Joseph*, they told him they had not seen him, and that they wondred what was become of him ; but that they had found his Garment all torn and bloody ; which made them much fear that he was slain by some Wild Beast, if this were the Coat in which *Jacob* sent him unto them. Whereupon *Jacob* did most assuredly conclude that his Son *Joseph* was slain ; for he knew certainly that this was the Coat which he had on when he went to his Brothers ; and therefore from that time he lamented him as one really dead, and that with as much sorrow as if he had been his only Son, and that he had never another left alive ; neither would he take any comfort, but abandoned himself to grief and mourning, and cloathed himself in Sack-cloth ; neither could the advices and persuasions of his Sons, any way remit the least part of his Grief.

*Joseph* being thus sold to the Merchants, they carried him into *Egypt*, where he was bought by *Potiphar*, an *Egyptian* Lord, and Steward of King *Pharaoh's* Household, who held him in great estimation, and educated him in all the Liberal Arts ; not suffering him to live as a Slave, but as a Free-man : committing to his

Charge and Care all his Household Affairs, which *Joseph* managed with very great Wisdom & Discretion. It happened a while after, that the Wife of *Potiphar* earnestly observing the comeliness of *Joseph*, as also his Wisdom and Diligence, her Heart was inflamed with unlawful Love toward him, and supposing that if she did discover her passion to him, she might easily obtain her desire; imagining within her self that he would reckon it the greatest happiness that could befall him; that he a Servant, as he was, should be beloved of his Lady and Mistress: whereupon she let him understand her Inclination, entreating him to grant her the fulfilling of her Affection; but *Joseph* utterly refused and denied her Request, alledging, *That it would be very injurious in him toward his Master, if he who had bought him as a Servant, but yet treated him as a dear Friend, by intrusting all his Interest and Concerns into his hands, and making him Ruler over his Household; if this kind Master should now receive so great an outrage and injury from him; he therefore exhorted her to conquer and overcome her evil Appetite and Desire; and at the same time depriving her of all hope of ever compassing her designs upon him, telling her, That desire becomes dull and inactive when all hopes of enjoyment is taken away: And finally, avowing that he was resolved rather to suffer all Afflictions and Mischiefs that can be imagined, than ever to consent or condescend to her in that wickedness: and though (said he) it is very improper for a Servant to contradict the Will of his Mistress, yet the filthiness and unlawfulness of the Fact would excuse him before God and Man. But this his denial did but the more heighten her desire, since she never thought but that *Joseph* would have readily consented; and her disordinate Affections encreasing every day more and more, she contrived a new way in hope to bring her Love to the desired effect.*

There happened about this time to be a publick Feast among the *Egyptians*, wherein according to the usual custom, the Ladies were went to honour the solemnity with their presence; this Lady therefore, who was commonly there, did now feign her self sick, that she might

might avoid going, and by her dissimulation persuaded her Husband that she really was so, hoping that when her Husband was gone she might have the better opportunity to sollicite Joseph to her Embraces; which happening according to her desire, she began to renew her assaults upon him, and to court and caress him with all flattering allurements and enticing persuasions; telling him, *That he had done well if upon her first Request he had obeyed her without contradiction; considering the dignity of her Person, and what Authority and Power she had over him; as also considering the violent passion she had for him: that (he who had all the reason in the World to expect to be courted and entreated by him, being his Lady and Mistress, yet that being over-powered by her Affection, she should so far forget and debase her self, as to court him; but that she doubted not but he would now behave himself more prudently and respectfully, and make amends for his former obstinacy, by his present complaisance and consent: For if you observe (saith she) this my second address is more affectionate and endearing than the former; since I have feigned myself sick, and denied myself the pleasure of such a publick Solemnity, merely to enjoy the happiness of thy Society; and therefore if thou hadst at first any suspicion of my Love, as to imagine I had some treacherous design against thee, yet this second attempt may certainly confirm the sincerity of my Affections toward thee: Therefore take thy choice, either presently to consent to my pleasure, and be obsequious to her that adores thee, and thereby put thy self into the way of further Honour and Preferment; or else be assured of my utmost hatred and revenge, if thou shalt prefer thy pretended continency before my affection; and be thou further assured, that thy Chastity shall not secure thee, for I will certainly accuse thee to my Lord that thou didst attempt to ravish me; and though thy denials be never so strong, yet I know my power to be so great with Potiphar, that I shall be believed before thee.*

But neither could her words nor Tears, which at this time were Witnesses of her inflamed desires, prevail any thing; neither her flatteries nor threats had any power over him; but he still continued firm and



constant to his Virtue, resolving rather to suffer the greatest Miseries, than in the least to give way to her Adulterous offers: accounting himself worthy of the greatest punishment, if he should in the least condescend to this Lustful Womans Inclinations: He therefore represented to her how great a sin it was against God, who sees all our Actions, though they are never so privately committed; that it was also a great sin and wrong against her Husband, and against all the Laws, Rites, and Customs of the Marriage-Bed; wishing her to have regard to these things, and not to prefer a vain and momentary Lust before them all; which would certainly be followed by a speedy Repentance and sorrow, and a continual fear of Discovery: whereas she might enjoy the same happiness with her Husband without all these fears and dangers, and also attended with the serenity and quiet of a good Conscience: As also that it was more honourable for her to command him as his Lady and Mistress, as she did now; than by committing so great wickedness make him equal to her, and to be afraid of displeasing him. By such Remonstrances as these *Joseph* endeavoured to abate the fury of her inordinate desire, and to persuade her to submit to Reason: but on the contrary, the more earnestly he dissuaded her, the more furiously she assaulted him; and since she saw words would not prevail, she laid hands upon him to force him to her Will.

But *Joseph* unable any longer to endure the inemperance of this Woman, suddenly ran out of the Chamber, leaving his Garment behind him in her hand: She partly enraged at this Repulse, and partly afraid that this her Lasciviousness should be discovered, suddenly cryed out, so that her Servants came to her; to whom she told, that *Joseph* intended to have ravished her; and that when she resisted and cryed out, he ran away, and for haste left his Garment in her hand; which she kept till her Husband came home, resolving to be revenged for the Contempt he had cast upon her, in refusing her favour: She therefore sits her down sad and dis-

disconsolate, hiding the Grief of her disappointment under the colour of Anger and Indignation for her Honour and Chastity, which she pretended was attempted to be raviſht from her: Therefore when her Husband came home, and observed her to be ſo much diſordered and diſcompoſed; he earneſtly enquired the reaſon thereof: *Live thou no longer my dear Husband,* ſaith ſhe, *except thou ſeverely puniſh that wretched Hebrew Slave; who hath impudently attempted to violate thy Bed, forgetting his former condition when he came firſt into thine Houſe, and alſo the kind entertainment which he received at thy hands; and who had been the moſt ungrateful Creature alive, if he had not been faithful to thee in thy Houſhold Affairs; yet hath not this Wretch forborn to offer the greateſt injury to thee; no not to thine own Wife, and that on an Holy-day, when he knew thou wouldeſt long be abſent; whereby he hath now diſcovered that his pretended modeſty proceeded rather from baſeneſs of Birth, & want of education, than from a Principle of Virtue: and that which hath encouraged him to this confidence, is from the great reſpect and favour which you have beſtowed upon him, even above his hopes, and beyond his merit; for knowing thou haſt committed all thy Goods to his care and truſt, and ſeeing himſelf preferred above all thy ancient Servants, he thought he might preſume alſo to attempt the chaſtity of thy Wife.*

And to confirm her words, ſhe produced his Garment; which, as ſhe ſaid, he left behind him; when he deſigned to violate her, being aſſrighted by her outcries. Potiphar being fully confirmed in the belief of this Relation, by the words and Tears of this diſſembling Woman; and being a man of an uxorious Temper, never enquired farther into the matter, but magnifying and extolling the Virtue and Loyalty of his Wife, he immediately commanded *Joseph* to be caſt into the Priſon among common Malefactors, and to be put into Irons for this his heinous Wickedneſs; upon all occaſions proclaiming the Honesty and Conſtancy of his Wife, ſince he himſelf was now a Witneſs of her fidelity.

But *Joseph* committing himſelf and his innocent cauſe

to the Providence of God, took no care to excuse himself, neither made any relation to any one of the truth of the matter; but patiently and quietly suffered the Punishment, and the Bonds that were upon him, he comforted himself in this, That the Almighty God was more powerful than all his Enemies, and would no doubt, in his good time, deliver him out of his Afflictions, and clear his Innocency to all the World; and he soon found by Experience that his hope was not in vain; for the Keeper observing his care and diligence in all things wherein he employed him, as also the Comeliness of his Presence and Carriage, he freed him from his Fetters, and afterward committed to him all the Care of the Prison, and the other Prisoners.

It happened that at the same time there were in the Prison, the Butler and Baker of *Pharaoh*, and both of them successively dreamed a Dream, which *Joseph* expounded unto them; To the Butler that he should be restored to Grace and Favour, and to the Baker that he should be hanged; which accordingly came to pass. Afterward *Pharaoh* himself dreamed a Dream, and when none of the Learned *Egyptians* could interpret the meaning thereof, *Pharaoh* was exceedingly troubled; which when the Butler observed, he took an opportunity to inform the King, that there was one *Joseph* in the Prison with him, who did interpret his and his Fellows Dream, and how it exactly came to pass. Whereupon *Pharaoh* sent immediately for *Joseph* out of the Prison, and told him his Dream, who fully discovered the Interpretation thereof; That it did signify that there should be first Seven years of very great Plenty, and afterward Seven Years of Famine; and therefore he advised the King to make Store-Houses in every City, and lay up Corn against the Famine: Which when the King had heard, and had observed also his great Knowledge and Wisdom; he immediately advanced him next unto himself, and commanded him to provide what he thought necessary; which he did with such Care and Discretion, as made him to be much respected and beloved of the King.

Now

Now when those years of Plenty which *Joseph* had foretold, were come and past over, the Seven years of Famine immediately succeeded, and after a while it came also upon the Land of *Canaan*, where there was great want of Corn; therefore when *Jacob* understood that there was Corn in *Egypt*; and that Strangers had liberty to buy thereof, he sent his Sons thither, who as soon as they arrived, addrest themselves to *Joseph* unknown, beseeching him that they might have liberty to buy Corn; for without his order none might buy: and every man in honouring *Joseph*, accounted that he honoured the King himself.

*Joseph* immediately knew his Brethren, though they thought nothing less than that he was their Brother; for besides they sold him when he was but a Youth, & that time had altered his Face and Complexion; they could not in the least imagine that he could possibly attain to so great Honour and Preferment: He therefore resolved to try their tempers, and therefore not only expressly denied them License to buy Corn, but also commanded them to be apprehended as Spies; telling them that the account they had given him of being all the Sons of one Father, could not possibly be true: *For how can it be, saith he, that one Man should bring up so many lusty proper young Men, since very few Kings attain to so great happiness?* This he spake, that he might get some intelligence of the condition of his Father, and of his Brother *Benjamin*; for he was afraid they had dealt as hardly with him, as they had done formerly with himself.

When they had heard this, they were extremely troubled, thinking themselves in great danger, and that they had travelled so far for Corn to save their Lives; and were now in great doubt of losing them; but however they resolved to clear themselves of the Accusation laid against them: therefore *Reuben* the eldest began to speak for them all in this manner: *We are not come here as Spies, neither with any design in the least to indamage the King or his Realm, but dreadful Famine and want of Bread*

Bread hath forced us to come so far from our own Country, lest we die of hunger; depending upon your Humanity and Courtesie, who have been pleased, as we have heard, not only to offer sustenance to your own People, but to Strangers also; That we are Brethren and the Sons of one Father, our Countenance may make appear, since we do not much differ one from the other: The name of our Father is Jacob, by Nation an Hebrew, who begat us his twelve Sons of Four Women, who while we continued all together, were very happy and prosperous; but one of them, whose name was Joseph, being dead, our Domestick Affairs began to decline, and our Father from that time hath languished for him in continual sighs and lamentation; whose constant grief and sorrow doth not less afflict us, than did formerly the death of our dear Brother; and since we were to come so far to buy Corn, we left only our Youngest Brother behind us with our Father, whose Name is Benjamin; and that we speak nothing but truth, if you please to send any along with us to our Fathers House you shall have it confirmed unto you.

Thus spake Reuben in behalf of himself and his Brethren, to remove from the mind of Joseph any sinister opinion that he might have of them. Who understanding that his Father and Brother were both in health, he commanded them to be all shut up in Prison, under pretence of calling them to a further examination at his leisure. Some three days after Joseph sent for them, and spake to them in this manner: Well, since you do assure me that you came not into this Kingdom with any design, either against the King or State; and that you say you are all the Sons of one Father, you shall confirm my belief of it, if you leave one of your number behind you who shall in the mean time be well treated and entertained; and that taking your Corn with you, and returning to your Father, you shall bring your Brother with you, whom you say you left behind; and this shall be an argument that you have told me the truth; but if you do not perform this, I shall certainly conclude you are Spies and shall deal with you accordingly.

Go fetch your Brother, saith the Egyptian Lord,  
If you intend our Garners shall afford

*Your craving wants their so desir'd supplies ;  
If he come not, by Pharaohs Life ye are Spies,  
Even as your Suits expect to find our Grace,  
Bring him, or dare not to behold my Face ;  
Some little Food to serve you on the way,  
We here allow, but not to feed delay.  
When you present your Brother to our hand,  
You shall have Plenty and possess the Land,  
Away and let your quick obedience give,  
An earnest of your Faith ; do this and live.  
If not, your wilful wants must want supply,  
For ye are Spies, and ye shall surely die.*

*Great God, the Egyptian Lord resembles thee,  
The Brother's Jesus, and the Suitors we.*

His Brethren were extreemly amazed at these words fearing that the vengeance of God had now overtaken them, for their cruelty to their Brother : And *Reuben* did also severely reflect upon them for their hard-heartedness ; telling that these Afflictions that God the just revenger of innocency, had now inflicted upon them, were to be born with patience, considering how Righteous he was in it : They being toucht in Conscience with the words of *Reuben*, lamented exceedingly their miserable condition, little thinking that any had understood what they said ; but *Joseph* heard all their grievous complaints, and was forced to retire from them, lest he should not be able to conceal himself from them ; the tears being ready to gush out at his Eyes, by reason of his Brotherly Love & Tenderneſs toward them : a while after, *Joseph* returned to them again, & detaining *Simeon* with him, to remain as a Pledge for their return, he gave them License to buy their Corn, and then commanded them to depart ; giving secret order to his Servant, to put every Mans Money which he had received, into the mouth of each of their Sacks ; which was done accordingly, and so they went away.

When *Jacobs* Sons came to their Father, they gave him an account of all that had happened, that they were taken for Spies by the Lord of the Country ; and that  
when

when they informed him that they were all Brethren, and that they had left another Brother at home with their Father, he would not believe them; also that they were forced to leave *Simeon* behind them as a Pledge with the Governour, till they brought *Benjamin* to him, that so he might be certified of the truth: They therefore desired their Father, that without any contradiction or hinderance, he would send their Youngest Brother with them: But *Jacob* was much displeased at what his Sons had done, and much grieved that they had left *Simeon* behind them; but he thought it worse than Death to be deprived of *Benjamin* also: neither could *Reuben* with all his intreaties, nor with the promise of leaving his own Sons, as Pledges for the safe return of *Benjamin* perswade *Jacob* to consent thereunto. Being thus uncertain what course to take, they were yet more surprized, when they found every Mans Money inclosed in his Sack of Corn.

After a while the Famine increased, and they had eaten up the Corn that they had brought from *Egypt*; therefore *Jacob* bid them go thither again to fetch more, which they all denied to do, except they might carry *Benjamin* along with them, according to their promise, made to the Lord of the Country: But all their reasons and perswasions did nothing avail, till *Judah*, one of his Sons, and a Man of a warm temper, began freely to reprove his Father, for being over-careful of his Brother, to whom nothing could happen but by the will of God, whether he were abroad or at home; and that it was unreasonable for to have so much care of *Benjamin*, that for his sake only they must all perish for want of Bread; that he ought also, to have some respect to the Life of *Simeon*, which would be in danger, if he dallied or delayed to send *Benjamin* with them: exhorting his Father to commit the Care and Protection of his Son to God; and promising either to bring him back in safety, or else to die with him.

Thus *Jacob* being no longer able to withstand their continual intreaties, was forced at last to yield, and bid his



his Sons prepare a Present of the best Fruits of the Land, and also to take double Money in their Hands lest the other should have been an over-sight: And, so taking *Benjamin* with them, they with plenty of Tears on both sides departed, leaving their Father full of grief and trouble, for fear of his Sons, and much fearing that too much sorrow would bring him to his Grave; but necessity forced them to go on, and so they travelled into *Egypt*, hoping still for better success.

They were no sooner arrived, but they presently went to *Joseph*, being much afraid lest they should be charged with fraud and deceit, in carrying back their Money again; which therefore they presently endeavoured to excuse to the Steward of *Joseph*; telling him, *That when they went to empty their Sacks, they found their Money in them, which now they had brought back again: but the Steward told them he knew of no such thing; nor did he miss their Money.* Which when they heard, they were somewhat encouraged; then was *Simon* immediately set at liberty, and sent unto his Brethren.

Now when *Joseph* was returned from the Service of the King, he came unto them; and they made their Presents unto him, which he accepted and inquired how their Father did: They answered him that he was in Health; and observing *Benjamin* among them: Says he, *Is this your Younger Brother, which you spake of?* They answered yea, and bowed themselves unto him: *Joseph* earnestly observing him, was ready to weep for joy; and therefore immediately withdrew himself from them, lest they should perceive his tears: He then invites them all to a Banquet, where he made them sit in the same order as when they were with their Father; and though he kindly entertained them all, yet to *Benjamin* he ordered a double Portion to be given: Afterward at Evening, when they were laid down to rest, *Joseph* commanded his Steward to fill every Mans Sack with Corn, and also to put their Money again into their Sacks; but in *Benjamin's* Sack; he ordered him to put a Cup, wherein he took great delight; which, he

he did with design to try their love and affection toward their Brother Benjamin, whether they would stand by him and suffer with him ; or whether, when he was accused for theft, they would forsake him and leave him to the rigor of the Law, without being concerned thereat.

This being done, *Jacob's* Sons arose early the next morning, and taking *Simeon* along with them, they departed toward their own Countrey ; rejoicing in their minds, as well for the restoration of *Simeon*, as for the safe return of *Benjamin*, whom they had so solemnly engaged to their Father to bring back with them : They had not gone far, but they observed a Troop of Horsemen following hard after them, who immediately beset them round about ; and among them there was *Joseph's* Steward, who had put the the Cup into *Benjamin's* Sack ; they being troubled and concerned that they were so soon pursued like Enemies, who were so lately entertained as loving Friends, demanded the reason thereof ? The *Egyptian* exclaimed against them, calling them, *Wicked and ingratifull men, who forgetting the late benefits they had received and the kindness and love wherewith Joseph had treated them, were so base and unworthy, to return him injury for his Courtesie, and to steal his Cup from him ; threatening them severe punishment for their Theft, and telling them that though they might for a time deceive the servants that waited at the Table, yet they must not think they could deceive God and his Master Joseph : And asking them, If they did not think they deserve to suffer for this their wickedness ?* With such like Speeches did the Servant of *Joseph* seem to insult over them : but they being altogether ignorant of the Mystery, boldly told him, *That they wondered he should be so rash and inconsiderate, to accuse them of Theft, who were so far from it, that they had brought him the price of their Corn which they had found in their Sacks, which they might easily have kept undiscovered, since none but themselves knew any thing of the Money ; so far were they from designing any wrong or injury against them : Yet to clear themselves, they freely offered themselves and their*

Sacks

Sacks to be searched ; and that if any should be found guilty, he should freely suffer death, or any other punishment ; and the rest should be Bondmen.

The *Egyptians* accepted their offer, only told them there was no reason any should suffer but he that had committed the crime : Then they began to search every mans Sack, beginning at the Eldest ; not that they were ignorant that the Cup was in *Benjamin's* Sack, but to take away all Suspicion of the design from *Jacob's* Sons : Now they that were searcht began to upbraid the *Egyptians*, telling them, That upon false grounds, and unworthy suspicions they had hindred them a good part of their Journey : But when they came to *Benjamin's* Sack, they found the Cup there ; whereupon they all became confounded and astonished, not doubting but their Brother *Benjamin* would immediately be put to Death for his theft ; presently reflecting upon themselves what they should be able to answer to their Father, having promised and engaged themselves so faithfully for the return of *Benjamin* ; calling also to mind how extream unwilling he was to send him with them, but that they did even weary and tire him out with their importunities, till he was forced to consent : But the Horsemen laid hands upon *Benjamin* to carry him before *Joseph*, whom his Brethren would not forsake, but went back with him, to accompany him : When they came before *Joseph*, they stood lamenting and bemoaning themselves and their Brothers mishap : To whom *Joseph* spake severely, saying, *Have you (wicked men as you are) either so slighted my kindness or Gods Providence, that you durst attempt to offer so great an injury to me, who entertained you with so much Love and Freedom, as to take away my Cup with you ? Did you think I could not find it out ?* To whom *Judah* answered in beha'f of them all, *That the thing was too apparent to be in the least denied ; and therefore they were all ready to be his Bondmen, or to suffer whatever punishment he would inflict upon them.* At the same time recalling to their minds the injuries they had done to *Joseph*, and believing that all these afflictions came

came upon them for their hard dealing with him; and *Reuben* did again bitterly reprehend them for that their wickedness.

But *Joseph* told them he would detain none but he that had committed the Fact, and that all the rest might proceed on in their Journey; For, (says he) *there is no reason that the innocent should suffer with the Guilty; and the punishment of the Lad shall satisfy me: and therefore you may go on in your way, and I will give you safe conduct for your passage.* Now whilst they were all drowned in sorrow and tears at the words of *Joseph*, so that they could not speak for grief; *Judah*, who had been the chief in persuading their Father to let *Benjamin* go with them, and who was also a man of a good Spirit, came near to *Joseph*, and thus addressed himself to him:

‘Gracious Lord, We do all here freely offer our  
 ‘selves to punishment, although as you say, we have  
 ‘not all committed the offence, but only the youngest;  
 ‘whose Life we fear is in imminent danger, if your  
 ‘Mercy and Goodness do not interpose to save him:  
 ‘We beseech you therefore to have compassion on us,  
 ‘and be pleased to take Counsel, not of your just in-  
 ‘dignation, but of your native Goodness, since it is  
 ‘proper to such great minds as yours to surmount those  
 ‘passions to which only Vulgar Souls give way and sub-  
 ‘mit: Consider therefore, I entreat you, whether it  
 ‘may stand with your Honour to destroy those who on-  
 ‘ly desire to live by your Grace and Favour; and that  
 ‘after you of your goodness have saved our Lives from  
 ‘Famine, and the Lives of our Families also, by sup-  
 ‘plying us liberally with Corn, should now deprive  
 ‘us of them, which we must confess we have justly de-  
 ‘served. Yet we do not so much pity our selves, who  
 ‘are but young, and have not much tasted the pleasures  
 ‘of Life, as we do our aged Father, who by the expe-  
 ‘rience we have had of his extream grief for the death  
 ‘of *Joseph*, are too well informed how grievously he  
 ‘taketh the loss of his Children; and therefore if  
 ‘we bring not the Lad back again, we shall bring down  
 ‘his

his grey Hairs with sorrow to the Grave: and besides,  
I was surety to my Father for him, and promised him  
to bring Benjamin back again, or else never to return  
back to him again; therefore be pleased to let me suf-  
fer for him, or else let me be your Slave. who am  
more fit for servitude than he; but let the Lad go  
home to his Father.

When Judah had spoken thus, he bowed himself be-  
fore Joseph, endeavouring by all means possible to mol-  
lifie and appease his Anger; in like manner all his Bre-  
thren bowed themselves before him, offering them-  
selves to die for Benjamin.

But Joseph moved with great pity and compassion to-  
ward his Brethren, could no longer contain himself;  
but commanding all his Servants out of his presence,  
and being alone with them, he could not refrain, but  
burst out into Tears abundantly; saying, *I am Joseph*  
*your Brother, is my Father yet alive?* But his Brethren  
were so astonished, that they could not answer him a  
word: Then he bid them come nearer to him, and  
then he proceeded; *I am Joseph your Brother, whom you*  
*sold into Egypt, but be not grieved and concerned at it; for*  
*it was by Gods Providence that I was sent before to provide*  
*for you against this time of dreadful Famine, which is but yet*  
*begun, and will continue some years: Take courage therefore,*  
*and be no more sorrowful; but make haste and go to my Fa-*  
*ther, for fear he die of Grief for want of you, and tell him all*  
*ye have seen, and bring him along with you with your Wives*  
*and Children, and all your Families; that you may continue*  
*with me, and may be made partakers, my deay Brethren, of*  
*this my great Happiness and Felicity; and take no care for*  
*Hou'hold-stuff, for all the Land of Egypt is yours, and you*  
*shall want nothing.* Then he kissed them, and fell up-  
on his Brother Benjamin's Neck. and wept over him,  
and kissed him; and after most loving entertainment  
from their Brother, they departed to their Father,  
and told him of all the Glory of Joseph, which when  
he heard he rejoiced, and prepared to go to see his Son;  
which he did accordingly, and was entertained by him;  
and

and continued with him, together with all his Sons, to the day of his death; the King himself being very well pleased that *Jacob* should settle in his Land where he pleased. *Josephus Antiq. Lib. 1.*

And thus was the Virtue and Innocency of *Joseph* rewarded, whom all the Temptations of the World could not encline to forget his God, or to do any thing that might displease him; of whom the Psalmist sings, *Psal. 105. 16.*

**V** *Hen raging Famine in those Climates reign'd,  
God broke the staff of Bread which Life main-  
tain'd,*  
*But Joseph sent before them, sold to save  
His Brethren; by whose envy made a Slave.  
There for th' Accusers guilt in Prison thrown,  
With galling Fetters bound for Crimes unknown.  
Try'd with Affliction, at the time decreed,  
At once by Pharaoh both advanc'd and freed.  
He of his Household gave him the Command,  
And made him Ruler over all his Land.  
His Princes to his Government subjects,  
The prudent Youth grave Senators directs,  
And aged Jacob into Egypt came,  
And sojourn'd in the fruitful Fields of Ham.*





*Iber y 2 B.*

*Machabens y 1 B.*

*Machir y 3 B.*

*Achas y 4 B.*

*Antiochus Emp.*

*Areth y 6 B.*

*Iudas y 4*

*Iacob y 7 B.*

*The Mother*



Remarks on the

# MARTYRDOM

O F

## SEVEN SONS

AND THEIR

## MOTHER.

**A**fter *Antiochus Epiphanes* had destroyed the Temple of *Jerusalem*, he also endeavoured to enforce the Jews to forsake the Law of God, and to commit Idolatry, and offer Sacrifice to Idols, and eat Swines Flesh, which they so much abhorred: Now among the rest that suffered under his bloody Cruelty he caused Seven Young men, Gentlemen of the *Hebrews*, to be brought to *Antioch*, out of the Castle of *Sofandrum*; who being of tender Age, and therefore as he thought unable to suffer Torments; he doubted not, but either by persuasions, or at least by Threatnings and Terror, to prevail upon them to renounce their Religion.

He therefore commanded these Seven Young Men, with their Mother *Salomana*, who was somewhat ancient, to be brought before him; which was done accordingly: who when they appeared, were so comely of Countenance, and so gentle in their behaviour, that they seemed every way worthy of so Virtuous a Mother; who was descended of most Virtuous and noble Parentage; which she did not in the least dishonour: But the Nobility of her Blood, and excellent Feature of her Body, were much more dignified by her Virtue and Courage; wherein she surpassed even her self, if it were possible.

The

The Tyrant seeing these Sons and their Mother together, with a dissembling smile he spake to them in this manner, *I wish you all Happiness, O excellent young Men, for so both the comeliness of your Persons, & Nobility of your Birth persuade me you are: Be not therefore so imprudent as to resist my Commands, that thereby you may free your selves not only from Torments, but from Death also; for I design not only to exalt you to Honour and Dignity, but also to encrease your Riches and Possessions, if you will but forsake and condemn the foolish Superstitions, and vain Belief of your Country-men, and embrace our Religion: But if you refuse this so easie an offer, (as I hope you will not) I will devise such Torments, as by lingering and painful Deaths shall destroy you.*

And to terrifie them the more, he commanded the Instruments of Torment and Cruelty to be presented to their view; then were the Wheels, Rods, Hooks, Rakes, Racks, Caldrons, Cages, Gridirons, brought forth; as also Engines to torment the Fingers and Hands, with Gauntlets, Awls, Bellows, Brazen Pots, and Frying-Pans, and many other terrible devices for Torments, were produced before their Eyes; which when they had looked on, the Tyrant *Antiochus* said,

*Consent O prudent young Men, to do what I command you; for supposing it to be sinful which I enjoin you, yet it is no sin in you, because you do it not with a good will, but upon force and compulsion.*

But the young Men being inflamed with a Spirit of Zeal and courage, contemned the variety of Torments he had prepared, and despised both the flatteries and threats of the Tyrant; boldly denying to eat Swines Flesh upon any account whatsoever: and speaking to him in this manner:

‘Wherefore, O Tyrant, dost thou thus threaten and persecute us that are innocent? We fear not death, we desire to die; but yet as long as Life doth last, we are fully resolved to keep that Law which God commanded us, and *Moses* hath delivered unto us: Therefore, O Tyrant, do not indeavor to seduce us by pretending Love and Kindness to us, whom we know to be a Lover of  
 ‘Injustice,

‘ Injustice, a Monster of Cruelty, and a Tormenter of  
‘ the Innocent ; and therefore the Grace and Favour  
‘ thou offereſt us is more diſtaſtful to us than thy pu-  
‘ niſhments: for we are armed againſt Death: We ſlight  
‘ and contemn it, and neither value thy Threats nor  
‘ Promiſes, having learned of our Maſter *Eleazar* to de-  
‘ ſpiſe both; and now ſince thou haſt found ſuch con-  
‘ ſtancy and courage in an old man, why ſhouldeſt thou  
‘ imagine to find ſuch weakneſs and puſillanimity in us  
‘ that are young and ſtrong? We are reſolved to fol-  
‘ low him, & though thou tear our Bodies in a thouſand  
‘ pieces, yet all thy Cruelty ſhall never make us alter  
‘ our minds; for we are reſolved couragiously and va-  
‘ liantly to ſuffer all for God, and then we are ſure  
‘ when we leave this Earth, we ſhall be entertained in  
‘ Heavenly Habitations: but thou for thy Tyranny and  
‘ Cruelty upon Innocent Souls, ſhalt certainly be caſt  
‘ into everlaſting Torments.

The Tyrant being greatly moved and enraged, that  
neither Promiſes nor Threats would prevail upon them,  
commanded them all to be beaten with Bulls-Pizles;  
and then cauſed *Macchabeus*, the Eldeſt of the Seven  
Brethren, to be ſtript naked, and ſtretcht upon the  
Rack, with his Hands bound behind him, and to be  
moſt cruelly beaten; who ſuffered his Torments with  
ſo great Patience, that he even wearied his Tormen-  
tors, ſo that they were more tyred in inflicting, than  
he was of ſuffering Torments; being taken off the  
Rack, he was bound upon a Wheel, and a great weight  
was hanged at his Feet, that he was ſtretched round a-  
bout the Wheel in ſo violent a manner, that his Si-  
news brake aſunder, and his Entrails burſt out; where-  
by his pains were mightily increaſed: yet in the miſt  
of his moſt extream Torments, he never ceaſed all the  
while to call upon the God of Heaven, whoſe all-ſee-  
ing Eye beheld his Torments; and beholding the Ty-  
rant, who was a bloody Spectator of theſe cruel Tor-  
tures which he cauſed to be inflicted on the Innocent:  
*Macchabeus* is ſaid to have took Courage, and ſpoke to  
him in this manner:

*Cruel and bloody Tyrant, thou who persecutest only those that love and fear God; for thou knowest that I whom thou now dost torment, am no Villain, nor Impostor, nor Murderer; but one that only desires to do righteously and justly, and to keep the Laws and Commandments of my God. But the Tormentors themselves interrupting him, and taking compassion of his Miseries, entreated him to take pity on himself before it were too late and to submit to the Kings pleasure: To whom he answered, O ye cruel and wicked Ministers of Tyranny, your tormenting Wheels are not so dreadful as to force me by their cruelty to forget my eternal Happiness, on which my mind is fixed: you may tear and rend this Flesh of mine, you may roast it at the Fire, you may torture and torment every Member of my Body with a several cruelty, if you think fit; yet after all, through the strength of God assisting us; you shall never force either me, or my dear Brethren, to commit any wickedness or impiety.*

While he was speaking a Fire was kindled, and he bound as he was upon the Wheel, was thrown into it, where he endured very exquisite torment, yet was he still constant in his Mind and Soul; and from amidst the Flames called out to his Brethren: ‘Learn of me  
‘my beloved Brethren, an example of Virtue and Con-  
‘stancy, and observe the excellency of an invincible  
‘Patience and Courage; and thereby be encouraged  
‘to contemn and despise the alluring Temptations of  
‘this World, and resolve rather to obey God and his  
‘Laws, than the Will of this Tyrant; knowing that  
‘our God can quickly humble the Proud and Mighty,  
‘and as soon exalt the Lowly and dejected.

As he thus spake, he was taken out of the Flame, & his skin was was flead off from him while he was alive, and his Tongue pulled out of his Mouth; lastly, he was put into a Frying-Pan red hot, where he presently expired. to the great admiration of all that beheld his wonderful Constancy; and to the great Consolation and Encouragement of his Mother and Brethren; who went but a little before them into everlasting Joy.

After him the second Brother called *Aber*, was halled  
before

before the King by the Souldiers, who without asking him to recant, caused all his Instruments of Torture to be shewed to him, thereby if possible, to terrifie and affright him; but he being not in the least moved or concerned at them, boldly denyed to eat of the Sacrifice of Swines Flesh; upon which his Hands were immediately chained together; and so being halled up by them, his Skin was head off his Body down to his Knees, so that his Inrrails appeared; but yet so much Life remained as to make him capable of greater Torments if possible: He was then thrown to be torn in pieces and devoured by a fierce and cruel Leopard: a Beast that thirsts extreemly after Humane Blood: but the Beast coming toward him, and only smelling to him (no doubt by an extraordinary providence of God) forgot his Native Cruelty, and turning his Head away, would not touch this Blessed Martyr; which the Tyrant observing, was the more intraged against him, and the Martyr the more encouraged to Constancy; crying out aloud: 'Oh how pleasant is this Death to me, though I suffer it with all manner of Torments, since it is for the sake of God that I endure them, and that I am certainly perswaded that I shall receive an eternal reward in Heaven for all my Sorrows and Miseries: Inflict therefore O Tyrant, thy greatest Tortures upon me; sariate thy Cruelty, if possible, by my Torments; and know that they are all rather pleasure than pain unto me, as thou shalt perceive by my patient suffering and enduring of them: I am more willing to suffer than thou canst be to torment me, yea in my suffering I am less tormented than thy self; for I endure all these Cruelties for Vertue and Goodness, and for observing the Laws and Commandments of my God; who will certainly recompence me: but thou by the just judgment of God shalt be pluckt from thy Throne & utterly destroyed. Thou art now tormented in tormenting me, being even consumed with rage & vexation, that all thy Cruelty hath no effect upon me; and be assured thou shalt not escape the righteous judgment



of God, but shalt certainly endure those Everlasting Torments, which are prepared for such wicked impenitent wretches as thy self. Thus remaining constant and immoveable in the midst of his Torments, he yielded up his Soul to God in the Flames.

Then *Machir* the Third Son, was brought forth whom all the Beholders pitied, that he also would suffer the Torments of his Brethren; and therefore he was exhorted not to persist in his Opinion, but avoid that punishment and death which was before his Eyes; but he being much moved and angry at their words, answered, *One Father begot us, one Mother bare us, one Master instructed us, and we are all of one mind, of one belief, and of one firm perswasion; therefore prolong not the time by your vain deportations: for I come not hither to talk but to suffer. Use all the Tyranny you can possible against me; Torment this Body as you please, yet know, you shall have no power over my Soul.* The Tyrant mad so see that these Brethren did rather encourage and strengthen each other, by suffering so couragiously, commanded yet more new Inventions of Torment to be brought forth; and therefore ordered a large Globe to be brought, unto which he caused this Holy Martyr to be close bound about, which was done with such violence, that all his Bones were displaced and put out of Joynt: wherewithal he was not in the least dismayed. Then the Skin of his Head and Face was flead off; after this he was put upon the Wheel, but he could not well be rack'd any worse; since already his Bones were all disjoynted & separated from each other in a most miserable manner, the Blood issuing from all places abundantly; whereby he was also deprived of all use of his Hands and Feet: and now perceiving his life just drawing to an end, looking upon *Antiochus*, he said, *We, oh Cruel Tyrant, endure all these Torments for the love of our God and his Law, but thou who art the Author of these horrid Cruelties against the Innocent, shalt be condemned to suffer everlasting pains.* Upon these words his Tongue was pluckt out, and he was cast into the Frying-pan; where amidst his Torments he gave up the Ghost.

Next



Next after came *Judas* the Fourth Brother, whom the People earnestly perswaded and intreated to obey the Kings Command; but he not regarding their Prayers and Exhortations, with an undaunted Courage said, *Neither your Fire nor Torments shall prevail upon me, to make me forsake the Law of God, nor the Constancy of my dear Brethren, who now instead of this mortal life, enjoy everlasting life and happiness. I denounce unto thee, O Tyrant, destruction and overthrow, but to such as believe, salvation; make trial therefore of My Faith, thou Cruel Wretch, and see if that God will forsake me, who in everlasting arms hath received my three dear Brethren, that are gone before; whom the womb of one holy Mother hath brought forth to eternal glory.*

The Cruel Tyrant hearing him speak thus was extremely enraged, and leaping off his Seat, was resolved to be himself the Tormentor of this Martyr; resolving, if possible, to make him yield to his will; and therefore commanded his Tongue to be immediately cut out: But he nothing at all terrified, said thus to *Antiochus*,

*This Cruelty of thine, O Tyrant, shall nothing avail thee, neither shall all thy Torments prevail against me; for though I have no Tongue, yet our God can hear our sighs and groans and secret ejaculations; and though we utter no words to him, he knoweth the wants and necessities of those that love him and serve him with sincerity and purity of soul; yea he is sensible of all their needs before they ask him. Cut out my Tongue, yet thou canst never touch my mind and soul; nor shalt ever conquer it while life remaineth: Inflict therefore what punishment thou wilt upon me, it will but increase my reward in glory; but to thee it will be the cause of more great and intolerable pains, out of which thou shalt not long escape unpunished.*

When he had spoken thus, his Tongue was cut out of his Mouth, and he was bound to a Stake, and beaten with Ropes ends, till the colour of his Face became dead and wan; yet he patiently endured all: being taken from thence, he was put upon the Wheel; and there most cruelly racked: and praying for his Countreymen, he entered triumphantly into Eternal Glory.

Then *Achaz* the Fifth Brother, voluntarily offered himself

himself to the Slaughter, and spake in this manner to the King; Behold, oh Tyrant, I come to be tormented, without being forced thereunto; therefore do not in the least expect to alter the mind of him whom thou seest so desirous to suffer Torment; The blood of my four innocent Brethren, whom thou hast cruelly murdered, have already condemned thee to everlasting pains; I shall make up the number of Five and by thy tormenting of me, thine own torments shall be increased. Tell me, thou bloody wretch, for what offence by us committed doest thou punish us? For what wickedness doest thou persecute us? What villany are we guilty of? What impiety have we done? This is all thou canst alledge against us, That we honour God our Creator, that we live righteously and justly according to his Laws; and therefore when thou commandest us contrary thereunto, we do not fear nor value either thy Threats or Torments, but rather reckon them to be honour and salvation unto us; knowing that though no part of our bodies should be free from thy cruelty yet we shall receive a full recompence of reward for our most bitter sufferings. While he thus spake, the Executioners, by the Kings Command, took him and cast him into a Brazen Pot, and with all their strength and violence prest him down into it from Head to Foot. He afterward suffered all the several sorts of Torments that his Brethren had done before, and yet nothing dismayed he suddenly started up in the midst of them, and thus bitterly inveighed against the Tyrant: Cruel Tyrant, how great blessings doest thou against thy will bestow upon us, for the more thou art enraged against us, & the more cruelly thou dealest with us, the more acceptable are we made in the sight of God; therefore it would even trouble me, if thou shouldest bestow any of thy cruel mercy upon me: for this short affliction will obtain for me everlasting life and glory: and if this temporal death did not befall me, I could not enter into eternal rest. Having said this, he finisht his Agony and died.

Then the Tormentors laid hands upon the Sixth Brother, who was called Areth, to whom the Emperour briefly proposed either to chuse Honour and Advancement, which he promised to bestow upon him, or el

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to suffer the most cruel Death that could be inflicted. But the young man being moved to anger at his words, spake boldly thus ; *Although, O Tyrant, I am younger in years than my martyred Brethren, yet thou shalt find that my courage and constancy of mind is not inferiour to theirs ; for as we were all brought up together, all taught and instructed in our Religion together, so by the help of God we are all resolved to die together, in his fear : Make haste therefore to torment me with all thy devilish Instruments of Cruelty, and if thou wilt spare me any time, spend that time, if thou wilt, in devising new and unheard of Torments.* Antiochus being even confounded with rage and fury at these words, commanded him to be tied up by the Heels, with his Head hanging down ; then he caused a Fire to be kindled round about him, but yet so far off, that it might not waste him and not burn him ; and then commanded him to be prickt and thrust with Auls and Bodkins into severall parts of his Body, that so the heat might pierce into the wounds and increase his torment ; whereby the blood, like froth, gathered about his Head and Face ; yet in the midst of all he thus spake, *Oh noble Battle, oh couragious Warfare, oh unequal strife, between Piety and Impiety ! I do most willingly follow my Brethren, that as by blood I am joined unto them, so by a glorious death I may never again be separated from them. They have already past all their pains and agonies, they have already received the blessed Crown of Martyrdom even in despite of all their most malicious Enemies and Persecutors. Invent, O Tyrant, some new Instruments of Torment, for those thou hast already tried, are already vanquisht and overcome. Oh thou author of Cruelty, thou Enemy to Justice, and Persecutor of Goodness and Vertue, Remember that we Six valiant young men have conquered a Tyrants power, and all the cruelty that his whole Kingdom, yea that the whole World could contrive against us : His Fire is cold and cannot burn us, his Weapons are dull and blunted, and cannot wound our minds and souls ; but we still keep entirely the Law and Commandment of our God, who gives us more courage to suffer, than the Tyrant hath to inflict torments upon us.* As he thus spake, one of the Tormen-

tors took hold of his Tongue with a pair of burning Tongs; he was afterwards rackt, and then thrown into the Frying-Pan, in the which he joyfully expired.

The Tyrant having thus dispatcht fix of these worthy young Men, by several sorts of most miserable Tortures, there now remained but only one alive with his Mother, whose Name was *Jacob*; who though younger of age, yet in Courage and Constancy was equal with any of his Brethren: He being presented before the Tyrant, seemed to move pity and compassion in him (if any compassion can properly be said to remain in such a cruel Tyrants Breast) because he was the last and only Brother that remained alive; therefore he called the Child unto him, and carrying him into a place where there were no Instruments of Torment he endeavoured by enticing words and flattering Speeches and Promises to persuade him to consent to his Will, in such like words; *Thou mayest observe, young man, by the calamity of all thy Brethren, what is prepared for thee also, if thou disobey my Will: Deliver thy self therefore from these Torments, and instead of Death I will bestow upon thee whatever Honour and Preferment my Kingdom can afford; Thou shalt be a Nobleman, thou shalt be General of my Armies; thou shalt be my Counsellor, yea, next unto my self.* But *Antiochus* perceiving that the young man did not regard his words, he called his Mother to him; who coming before the King, he spake thus unto her; 'Where are now all thy goodly Children, thou worthy Woman? But behold, of such a number, if thou please, thou mayst yet save one alive; Advise and counsel therefore this thine only Son which remains, mollifie and soften his obstinate Mind by wholsom and wise Instruction, that thou mayst yet have one Son to be the staff and Consolation of thy Old Age. The Mother having heard what the King had to say, bowed her self unto him, and then turning to her Son, she spake to him in the *Hebrew* Tongue (that the King might not understand her) in this manner: 'Comfort thy Mother, Oh my dear Child; rejoice the Heart

'of

‘ of thy sorrowful Mother, who bore thee 9 Months in  
‘ her Womb, and suckled thee 3 Years at her Breast,  
‘ and with great care and pains hath brought thee up to  
‘ this Age: Consider, dear Son, the Heavens and the  
‘ Earth, and all that in them is, and remember that  
‘ God Almighty Created them all, and all Mankind al-  
‘ so, out of nothing: Fear thou therefore only this  
‘ great God, but never fear the Pains and Torments of  
‘ this Heathen Tyrant, but imitate thy dear Brethren  
‘ that are gone before, and contemn Death as valiantly  
‘ as they, that so in the day of Recompence I may re-  
‘ ceive you all together in everlasting Joys in Heaven a-  
‘ bove. As his Mother was thus admonishing and  
‘ strengthening of him, he desired that he might be un-  
‘ bound, because he had something to speak to the King;  
‘ who being loosed, he presently ran to the place where  
‘ the Torments were prepared, where there was a Fry-  
‘ ing-Pan red hot; which the Child observing, and re-  
‘ membering the Cruelty of the King toward his Bre-  
‘ thren, he spake thus to him: ‘ Cruel Tyrant, who  
‘ hast not only been most extream wretched in tor-  
‘ menting my dear Brethren, but if it were possible,  
‘ hast even excelled thy self in Cruelty: Wretch that  
‘ thou art, Who gave thee this purple Robe of Digni-  
‘ ty? Who exalted thee to thy Crown and Kingdom?  
‘ Even that God whom thou in us dost persecute, and  
‘ whose true Servants and faithful Worshippers thou  
‘ killest and tormentest; for which wickedness of thine  
‘ thou thy self shalt suffer everlasting Fire and Tor-  
‘ ments, that shal’ never end: I confess thou art of  
‘ higher Dignity and Authority in this World than o-  
‘ ther Men, yet art thou made of the same matter that  
‘ other Men are; for as all Men are born, so all Men  
‘ must die also; and he that kills another Man, shews  
‘ that he also may be killed by the same means: Where-  
‘ fore then dost thou torment and destroy Man, who is  
‘ thine own Image, and whom God hath created like  
‘ to thy self? Is it because thou thinkest that all is law-  
‘ ful which thou by thy Kingly power commandest to

‘be done? Thou pullest out our Tongues, thou tear’st  
 ‘our Bodies with Flesh-hooks, thou consumest us with  
 ‘Fire; but know that thou shalt wofully answer for all  
 ‘this thy Cruelty and Injustice in a short time; but  
 ‘those whom thou hast thus tormented, are already  
 ‘entred into Eternal Peace and Rest: Think not that I  
 ‘expect any Favour at thy Hands, for I am resolved to  
 ‘follow my dear Brethren, and to remain constant  
 ‘and immoveable in observing the Law of my God.

When the Tyrant heard him speak thus he was furiously mad against him, and caused him immediately to be tormented; but his Mother standing by him comforted him as much as possible, and with her loving Hands held his Head; but by the violence of his Torture the Blood issued out of his Mouth, Nose, and all other passages of his Body, till he was almost spent; then they cut off his Hands and Arms, yet with that little Life that remain’d, he lift up his Eyes to Heaven, crying out, *Oh Adonai, Oh Lord Almighty, be merciful unto me, and receive me into the company of my dear Brethren, that I may be with them to all eternity.* Then the Tyrant commanded his Tongue to be pulled out, which being done, he of his own accord went into the Fiery Frying-Pan, and to the astonishment of *Antiochus*, patiently and quietly yielded up his Soul to God.

Thus these Seven valiant and courageous young Men, encouraged and strengthened one another, in observing the Commandments of God; they all rather chusing to suffer death, with the most cruel and exquisite Tortures, than to offend in the least against his Laws; whereby without question they now have attained to everlasting Bliss and Happiness.

Now this worthy Mother having seen all her Children suffer so constantly in the Faith and Fear of God; she rejoiced exceedingly therein, and kneeling down in the place of Torment, desired of God that she might now also end her Life, since she had desired to live so long only for the sake of her dear Children, whom she had now seen all triumphing.

The



The Rage and Fury of *Antiochus* did still encrease by the courage of the Sufferers; he therefore finding the Mother as resolved and constant as her Sons, commanded her to be tormented; and by his order she was stript stark naked, and being tied up by the Hands, was most cruelly whipt; then were her Breasts pulled off: And lastly, she being most willing to follow her Children, was put into the red hot Frying-Pan; yet in the midst of her most dreadful Agony, she spake thus to the Spectators: *Whilest it was lawful for me I kept my self a Virgin, I afterwards married, and then I lived a chaste and constant Wife; I have brought forth such Sons as I thank my God I need not be ashamed of, and though by my Husbands Death, I was left somewhat comfortless, yet did I never forsake my Faith, nor the Law of God, for which I do now most willingly and joyfully suffer all these Torments.* Then lifting up her Hands and Eyes to Heaven, she quietly departed to enjoy those Heavenly Mansions, that are prepared above for just and Righteous Souls.

After all these cruel and bloody Murthers and Tyrannies committed by *Antiochus*, by the just Judgment of God he fell Mad and Distracted, and his Bowels also were devoured by Worms within him; whereby he became so filthy and loathsome, that no body could endure to come near him, by reason of his abominable stench; and so in this miserable manner he gave up the Ghost.

Unhappy and Bloody Tyrant, what do thy Caldrons red hot, thy cutting off Eye Lids, thy plucking out Tongues, thy diversity of all manner of Cruel and Horrid Torments, what do they now profit thee? When thou thy self for so doing, dost now endure far worse Tortures than thy wicked Mind could possibly invent; whereas those blessed Souls that thou hast thus murdered and destroyed, do now enjoy all Happiness, Glory, and everlasting Peace,



168. *Remarks on the Martyrdom, &c.*

Peace, world without end; for that God who never  
spake or promised any thing but what he performed,  
hath faithfully engaged, that whosoever suffers for his  
Name, shall certainly be rewarded with eternal Re-  
compence in Heaven above, for ever: *Amen.*

*Joseph. Ant.*

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*Remarks*

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*St Iohn committs y<sup>e</sup> young Man to y<sup>e</sup> Bishopp care ~*



*The young man turns debauch't & a Robber ~*



*St Iohn goes to y<sup>e</sup> Young Man and Reduceth him ~*

Remarks on the *L I F E* of  
**S. JOHN the Evangelist**  
 A N D A  
**Y O U N G M A N.**

**A**fter the Death of our Blessed Lord and Saviour Jesus Christ, his Disciples endured several Persecutions; some suffering Death, others Banishment: Among the rest, St. *John* the Evangelist, who was called the *Beloved Disciple*, was by *Domitian* the Emperour banisht into the Isle of *Pathmos*, for the Testimony of the Gospel, in the year of our Saviour 97. where he had his Revelations; of whom divers things are reported, (but with what certainty I know not;) As that he was put into a Vessel of boiling Oil by the Proconsul of *Ephesus*; that he raised up a Widow and a young Man from the Dead to Life again; that he drank poison, and was not hurt thereby; raising up also to Life two that had drank of the same; with many other such Miracles: which though it may be they may happen to be true, yet because they are no Articles of our Christian Belief, we may let them pass as things indifferent, and only give an Account of what is more certain.

After the Death of the Tyrant *Domitian*, who was slain, and his Acts repealed by the Senate of *Rome*, St. *John* was released from Banishment, under the Emperour *Pertinax*, and came to *Ephesus*, in the year of our Lord 100; where he continued till the time of *Trajan* the Emperour: giving Directions for the Government of the Churches in *Asia*; where also he wrote his Gospel, and lived there till he was one Hundred and Twenty years of Age. While he continued at *Ephesus* he resorted to several places thereabout, to constitute Bishops

Bishops and Ministers; and to settle other Affairs among the Churches.

Now it happened that he came to a certain City, not far from *Ephesus*, to comfort the Christian Brethren; where he chanced to cast his Eye upon a proper young Man, of a comely Presence, whom the Apostle observing to have something more than ordinary in him, he recommended him to the Bishop, saying, *I commend to thee in the presence of Christ and this Congregation, this young Man, desiring thy greatest Care and Diligence over him.*

When the Bishop had received this Charge, and had promised the performance of it, yet St. *John* did the second time more earnestly recommend him to his utmost Care and Instruction: After this St. *John* returned to *Ephesus*, and the Bishop took home this young Man with him, and to make good his Promise, taught and instructed him in the Christian Religion, with so great Pains and Diligence, that finding him as he thought a real Convert, he baptized him; and a while after observing him to profit in Knowledge and Religion, he committed unto his Charge the oversight of a Congregation, on the Lords behalf.

This young Man being hereby left at his own Liberty, it happened that several of his old Companions, and loose Familiars resorted unto him, who were idle, dissolute Persons, that spent their time in Wickedness: These Persons did first intice this young Man to sumptuous Feasts and Banquets; they afterwards persuaded him to go out with them in the Night to rob and steal, and at last allured him to commit all manner of Wickedness and Debauchery with them; wherein by use and custom, he became in a short time so hardened, that like a wild and unbroken Horse, leaving the right way, he ran with them into all manner of Excess and Outrage: And thus having forsaken God and his Ways, and forgotten the wholesom Doctrines of Life and Salvation; and knowing he was so far entred already, he was desperately resolved not to think of returning back, but to go on in the ways of Perdition to the utmost:

and

and therefore being of a ready Wit, and a stout Courage, he became Captain and Leader of this wretched Company of Thieves and Murtherers.

Now the Apostle had urgent occasion to go into those parts again, about deciding some differences that had happened; which being ended, he chanced to meet with this Bishop by the way, of whom he immediately requireth the Pledge that in the presence of Christ and the Congregation then present, he had committed to his Charge: The Bishop was a little startled and amazed at the words of St. John, supposing he had spoken of some Money which the Apostle had left in his Hands, and he had forgotten; and therefore knew not what to say; which the Apostle perceiving, said, *I mean the Young Man, the Soul of our Brother, which I committed to thy Care and Custody:* The Bishop presently fell a weeping, and cried out with a loud voice, *Alas Sir, he is dead. How dead,* says the Apostle, *of what death died he, and by what means?* *Why sir,* says the Bishop, *he is dead toward God; for he is become an evil and wicked Man: in short, he is turn'd a Thief and Murtherer, and in the company of Villains and Thievs, like himself, frequents this Mountain, Robbing and destroying Christian People.* When the Apostle heard this, he rent his Garment, and with great Lamentation said; *I have left a good Keeper of the Soul of my Brother; get me a Horse presently, and provide me a guide:* Which was done accordingly. He immediately rode toward the place upon the Mountain, where these Thieves did frequent, where he was soon espied, and set upon by some of them; but he neither flying nor resisting of them, desired them to bring him before their Captain; which they did. He being all over armed, began to look fiercely on St. John; but soon perceiving who he was, he was struck with shame and amazement, that he began to flie from him; which the Old Man perceiving, made as much haste as he could after him, crying out, *My Son, why dost thou flie from thy Father? What an armed Man to run from a Man naked and weaponless? A stout young Man, to be afraid of*  
a weak

a weak old Man? Hearken yet to thy Father, Oh my Son; do not despair, nor be discouraged; there is yet hope of Eternal Life and Salvation for thee: I will answer for thee to Jesus Christ, if thou sincerely repent; I will die for thee if need be; I will give my Life for thee, as our Saviour Christ gave his for us. Believe what I say, for Christ hath sent me to thee.

The young Man hearing him thus speak, stood still at first, as in amaze, and presently his Heart and Courage failed him; so that casting away his Weapons, he fell into a great Fear and Trembling, and wept and lamented most bitterly his miserable Condition; and then coming to the old Man, he fell upon his Neck, embracing of him; and as well as he could, for his abundance of Tears, he spake to him: for he was even Baptized again, as it were, afresh with Tears.

Then the Apostle began to comfort him, and to assure him, *That upon his hearty and sincere sorrow for his sins, he should obtain the remission and pardon of all his Wickedness, in the Blood of Jesus Christ.* Then the Apostle fell down upon his Knees, and prayed for him, and also kist his Murthering Right Hand (which the young Man had hitherto hid for shame) which the Apostle told him, he hoped was now thoroughly purged by hearty Repentance: and so brought him back to the Congregation, and continued with him for some time in constant Prayer, and frequent Fastings, and in strengthening and confirming his Mind with good Counsels and Admonitions, in the Faith of the Gospel of Christ, till he had made him an eminent Example of Regeneration and Conversion unto God. *Book of Martyrs, 1 Vol.*



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*Romanus gives notice that if Souldiers are coming*



*Rom: & Child Strangled & beheaded Rom: & Child before of Guo*

*Remarks on the Glorious*

# MARTYRDOM OF ROMANUS *A Young Noble-Man.*

*As also of a CHILD of about Seven  
Years of Age.*

**I**N those times, which are commonly called, *The Ten first Persecutions*; when the Heathens raged with all manner of Cruelty against the Christians: Among many other places that felt their Fury, the City of *Antioch* was suddenly invaded by the Command of the Empe-  
rour, by one of his Captains named *Asclepiades*; who, with his bloody minded Soldiers, were resolved, if possible, by force of Arms, to compel the Christians to forsake their pure Religion, and to embrace the filthy Idolatry of the Gentiles. Now it pleased God that at this very time the Congregation of Christians were all met together, which *Romanus*, a Young Man of Noble Birth, and a zealous Christian, understanding, he presently ran to give notice to them, that the Wolves which would destroy the Christian Flock, were coming: *But my dear Brethren*, says he, *let not this great and imminent danger disturb or trouble you, but be ye valiant and courageous to suffer all manner of Persecution for the sake of Jesus Christ our Blessed Saviour, who will certainly bestow crowns of Glory upon all those his Servants that shall die for his Name.* Now by the Christian Exhortations of this brave young Man, the Hearts of the Congregation was so mightily encouraged, that both old Men and Matrons, Fathers and

and Mothers, young Men and Virgins, were all of one mind and of one Resolution, to shed their dearest Blood in the profession of their Christian Faith: Whereupon the Captain was informed, that all the Terrour & Threats of the Armed Souldiers, could not in the least prevail upon the Christians, to make them renounce and their Religion; and all by reason of one *Romanus*, who then did so mightily exhort them to constancy in their Religion, that they did all unanimously offer their naked all Throats; wishing and desiring to die gloriously for the Name of their Christ: *Bring that Traitor and Rebel before me.* says the Captain, *that by his death he may answer for the obstinacy of the whole Sect.* Upon which *Romanus* was presently apprehended, and being bound Hand and Foot, as a Sheep to the slaughter, he was brought before the Captain; who looking furiously upon him, said, *What, art thou the Author of this Sedition and Rebellion? Art thou the cause that so many lose their Lives? By the Gods I swear thou shalt be severely punished for it, and thou first shalt feel the Pains and Tortures which thou hast encouraged thy Fellows and Companions to suffer.* To which *Romanus* answered, *Thy Sentence, O Captain, I joyfully embrace; I am most willing to be sacrificed for my Brethren; although I should suffer the greatest Torments thou canst invent: and whereas thou art so much concerned that thy Soldiers did so little prevail upon the Christian Congregation; know that the cause of it was, that it was not in the power of Idolaters and Worshipers of Devils, to prevail upon the Holy People of our God, or to pollute and defile the House of true Prayer.*

The Captain hearing him thus speak, was extremely enraged, and commanded him to be haled up, and his Bowels to be pulled out: But the Executioner more tender-hearted and pittiful than he, said, *Not so Sir, this Man is of Noble Parentage; it is therefore unlawful to put such a Noble Person to so base and ignoble a Death: Scourge him then with Whips,* says the Captain, *knotted with Lead at the ends; which was done accordingly: But Romanus, instead of Tears, and Sighs, and Groans, sung Psalms to Jesus Christ, during his Suffering; desiring the Tormentors*

One mentors not to favour him for the sake of his Nobility :  
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But these serious and wholsom Discourses of *Romanus*  
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Earth. At these words the Captain commanded the  
Tormentors to strike *Romanus* on the Mouth, that so his  
Teeth being struck out his Speech might be hindred,  
that he might not be understood. His order was obeyed,  
his Face also was buffeted, his Eye-lids were torn off, his  
Cheeks were cut and scratcht with Knives, the skin of  
his Beard was by degrees pluckt off, and his comely  
Countenance was wholly defaced and deformed ; and  
yet for all this the meek and patient Martyr only said  
thus : *I thank thee, O Captain, that thou hast opened to me*  
*many Months, to preach my Lord and Saviour Jesus Christ ; for*  
*as many wounds as I have, so many mouths have I to bless and*  
*praise my God, and Jesus Christ my Redeemer.* The



The Captain being astonished at his singular constancy and courage, commanded them to cease from tormenting him, and then threatens to inflict upon him yet more cruel Tortures; and reviles and abuses the noble Martyr: He then blasphemes God and Christ, saying, *Thy Crucified Saviour is but a God of Yesterday, but the gods of the Gentiles are of great Antiquity.*

Hereupon Romanus took occasion to speak at large of the Eternity of Jesus Christ, of his humane Nature, and of his Death and satisfaction for the sins of Mankind. And Captain, says he, bring me but a Child of Seven Year old, at which Age Children are free from Malice and other Vices, where with riper years are infected, and thou shalt hear what he will say.

His request was granted, and a little Boy was called out from among the Multitude, and set before him, Tell me my Child, saith Romanus, whether thou think it reasonable that we worship one Christ, and in him one Father; or that we worship many Gods? To which the Child answered, That sure y whatsoever it be that Men affirm to be God, it must needs be one; and since this Christ is one, in whom we worship one God the Father, he must of necessity be the true God; for being that there be many gods, we Children cannot believe. The Captain hearing the Child thus speak, was even astonished and confounded, saying, Thou young Villain and Traitor, where, and of whom didst thou learn this Lesson? Of my Mother, quoth the Child, with whose Milk I suckt in this Lesson, That I must believe in Jesus Christ. The Mother was then presently called, being glad to hear of the Courage of her Child; the cruel Captain commanded the Child to be taken and severely whipt; at which cruelty the pitiful spectators could not refrain from Tears; only the joyful Mother stood by and looked on with dry Eyes; of Sorrow, she reproved her sweet Child for desiring but a little cold water, charging him to thirst after the Cup which the Children of Bethlem once drank of, forgetting their Milk and their Mothers Breasts: and bid him remember little Isaac, who seeing the Sword over his Head, and the Altar on which he was to be Sacrificed, willingly

tan willingly offered his tender Neck to be cut off by his  
tor. Father.

him Whilst the Mother was thus instructing her Son, the  
the Butcherly Executioner of a sudden pluckt off the skin  
rist from off the Childs Head, hair and all; whereupon the  
bm Mother cryed out, *endure and suffer it patiently, my dear*  
*Child, and in a little time thou shalt go to Jesus Christ, who*  
*will adorn thy naked Head with a Crown of eternal Glory.*

anc Thus the Mother counsels her Son, and the Child ob-  
and serves her Counsel; she encourages him, and the Child  
ear is encouraged, and receives the Stripes and Scourges  
oth with a smiling Countenance. The Captain perceiving  
bea the constancy of the Child to be invincible, and himself  
to be overcome, commandeth this precious Soul, this  
lled blessed Babe, this little Martyr, to be put into a filthy  
Tel and stinking Prison; and then orders the Torments of  
nabl Romanus to be renewed and encreased, as the chief Au-  
tha thor of all this Evil and Mischief.

red. Then was Romanus brought forth again to suffer new  
must Torments, and to receive new wounds upon his old  
wshif sores; where already the bare Bones appeared, the flesh  
; for being torn off; yet the merciless Captain did continu-  
Capally belch out of his blasphemous Mouth raging Threats,  
shed crying out to the Tormentors, to multiply his Tortures,  
aitor, and to dispatch him: For, saith he, *he scorneth our gods,*  
*Me and denieth our worship, therefore spare him not, but torment*  
*Les him to the utmost. And to Romanus he said, Is it painful for*  
*me wasthee to be so long a dying? I do assure thee in a short time the*  
*ge clashing Fire shall dispatch thee, wherein thou and that Boy, thy*  
*ld to Fellow Rebel and Traitor, shall be burnt and consumed to ashes.*

piti. Then was Romanus and the Child led to execution,  
y the and as they laid Hands on him to carry him to the place  
Eyes; of Suffring, Romanus looked back upon the Captain, &  
but asaid, *I appeal from this thy Tyranny, Oh unjust Judge, to the*  
*Cup Righteous Throne & Judgment of Jesus Christ; where it will*  
*rtinge be made appear, that thou art a cruel and bloody Tyrant, to in-*  
*n re- flect such horrid tortures and cruelties on us innocent Christians.*

r his When they were come to the place of Execution,  
iced, the Tormentors required the Child of his Mother, who  
ingly I had

had carried him in her Arms, which she freely and joyfully delivered to them, saying, *Farewel my sweet Babe:* And when the Hangman put his Sword to the Childs Neck, she sang chearfully in this manner:

*All laud and praise, with heart and voice,  
O Lord I yield to thee,  
To whom the death of all thy Saints  
We know full dear to be.*

Thus the Head of this blessed innocent Lamb being cut off, the Mother wrapt it up in her Garment, & laid it to her Breast; and then there was a great fire made, into which *Romanus* was cast; who told the Officers that he should not burn; whereupon (it is reported) a great Storm arose and quenched the Fire: Then the Captain commanded his Tongue to be cut out; therefore the Executioner pull'd it far out of his Mouth, and cut it off at the Roots, and yet for all this, it is said, *Romanus* spake, saying, *He that speaketh for Christ shall never want a Tongue; do not think that the voice which preacheth Christ must always needs have a Tongue to be the Minister.*

The Captain at this grew even distracted, suspecting that the Hangman had deceived him by some sleight of hand, and subtile conveyance, and had not cut his Tongue off: *If you suppose so, saith the Hangman, open his Mouth, and you may see the Roots of his Tongue:* Whereupon the Captain being even confounded at the courage and constancy of the Martyr; commanded him to be brought back to the Prison, and to be strangled, where his sorrowful Life and Pains were ended together, and he entred into quiet Peace and Rest in the Lord, till the day of the blessed Resurrection; when his miserable Body shall be made a glorious Body, and together with his Soul shall live and reign with Jesus Christ for ever and ever. *Book of Martyr 1. Vol.*

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Babe:  
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*Eulalia. Martyr'd.*



*Agnes Beheaded*



*Eugenia Beheaded.*



*Theodora & Dydimus*



*Cecilia in a Bath.*



*Autietta Burnt*

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*Remarks upon the*  
**MARTYRDOM**  
 OF  
**EULALIA**  
*A Young Virgin:*

*AS ALSO*

*Of several other young Persons, that suffered Torments and Death, for the Profession of the Gospel.*

**I.** **I**T is most wonderful to consider the admirable Zeal and Constancy of young Men, Women and Virgins, in those first Ten Persecutions of the Church; who willingly suffered all manner of Torments and cruel Deaths, for the sake of Jesus Christ, and in the Profession of his Truth and Gospel, against the Idolatry and wicked Superstitions of the Heathens and Gentiles: Among whom we have a notable Example of extraordinary Zeal and Courage in the Death of one *Eulalia*, a Noble young Virgin; of whom we have this Relation in the *Ecclesiastical History*.

In the Kingdom of *Portugal*, there was in former times a great and populous City, named *Emerita*, where in there dwelt a Virgin born of noble Parentage, named *Eulalia*; which City, although famous before: yet grew much more renowned afterward, by the Martyrdom and Sepulchre of this excellent Christian Virgin *Eulalia*; when she was Twelve Years of Age, she had great and honourable offers of Marriage made her, which she refused.

refused and would not in the least hearken to; neither did she delight in precious Jewels, or costly Garment or other effeminate Delicacies, wherewith the Hearts of young Virgins are many times taken; but neglecting and despising all such pompous allurements, she spent all her Care and Time in preparing her Soul for her Heavenly Country, and hoped for Inheritance with the Saints in Light; she was also modest and sober in her behaviour, wise and discreet in her Actions, and witty and severe in her Reproofs to her Enemies.

Now when the furious rage of Heathen Persecution fell upon the Church of God, *Eulalia* being a zealous Christian, joyned her self to the Household of Faith and was resolved to suffer all manner of Afflictions with them, for the sake of Christ; and therefore when the Christians were commanded to offer Incense, & to burn Sacrifice to Devils, or dead gods; then began the blessed Spirit in *Eulalia* to rise against such cursed Idolatry and therefore in the sight of her Enemies, she poured out her Soul in Prayer to the True God; whereby they were much enraged against her.

Her Godly and Careful Parents, observing the forward Zeal and Courage of their Daughter; and fearing that her willingness and readiness to suffer for the Cause of Christ, might make her to be guilty of her own death, sent her to their House in the Country, a great distance from the City, and watcht carefully over her, for fear she should make her escape from them.

But she being soon weary of that solitary Life, took the opportunity, without the knowledge of any one to go from her Fathers House toward the City; and for fear of being pursued, she left the common Road, going over Hedges and Ditches, and among Briars and Thorns, in the horror of the dark and silent Night without a Guide, nor having any comfort but a Zeal for God, and the consolation of suffering Martyrdom for Christ.

In the morning betimes she arrived at the City and with great Courage goeth into the Tribunal of Justice,



stice, and in the presence of the Judge there sitting, cries out with a loud voice, *What a shame is it for you thus rashly, and without cause, to take away mens lives, by dashing their Bodies against the Rocks, and all manner of Cruelties, and also to endeavour to destroy their souls, by compelling them to deny the Omnipotent God? Would you know ( oh you ignorant souls ) what I am, Behold I am a Christian, and an Enemy to your Devilish Sacrifice : I scorn and despise your Idols, and tread them under my feet, and acknowledge onely God Almighty the Creator of Heaven and Earth, and Jesus Christ his onely Son and the Saviour of the World But what are your Gods Isis, Apollo, and Venus ? What are they but dead Idols, and the Work of Mens Hands ? And what his Maximinus the Emperour, who worships such Dead gods ? What is he but an Idolater and an Infidel ? The Gods and their Worshipers are both alike vain and foolish, Maximinus is a great and honourable Prince, and yet he falls down before stocks and stones, and debaseth his power and dignity to those that are much inferiour to the meanest of his servants, Why then doth he tyrannize over and oppress more worthy souls and minds than himself ? He must needs be a very upright Judge, and a good Governour, who takes delight to rend and tear out the bowels of godly Christians with all manner of Torments, and all to enforce them to renounce the true God and the true Faith : Come on then and let the Executioner burn, cut, and mangle this poor mortal Carcase. 'Tis very easie to break and destroy a weak, brittle, perishing body but the mind and soul you cannot touch with all that you can do.*

The Praetor or Judge, being enraged to hear her thus speak, commanded her to be halled out by the hair of the Head, and saith he, *Let her be tormented to the uttermost, that she may feel the anger and power of our Country gods, and may know what the wrath of an Imperial Prince is : But yet Oh thou obstinate and sturdy Gidle, I would fain perswade thee, if possible, to recant this thy Wickedness, and to save thyself from an wretched Death : Consider what Pleasures thou mayst enjoy in the House of thy Honourable Parents : Consider the Lamentations and tears of thy miserable Family and Relations, which by thy perverseness will be brought to*

ruine: Consider that thou art now in thy Youth, in the very flower of thine Age, in the way of Honour and Preferment, by an Honourable Marriage, agreeable to thy Quality and Estate: Do not the glistening Glories and Delights of the Marriage Bed movethee? Do not the Sorrow and extream Grief of thy reverend and dear Parents encline thee to pity thyself and them? yea, who is there almost that doth not lament thy madness and folly? If this will not prevail, yet consider the terrible Death that thou art like to suffer; consider what variety of Torments are prepared for thee: for thou shalt either be beheaded with this Sword, or else thou shalt be torn in pieces by the Teeth of Wild Beasts; or else thou shalt be thrown alive into the burning Flames, and there only attended with the lamentable bewailings of thy Friends and Kindred, shalt be consumed to Ashes: Now how easie and small a matter is required of thee to avoid all this punishment? For if thou wilt but take a little Salt and Incense between thy Fingers, and put it into the Censer, in honour of our gods, thou shalt be set free and delivered from all further danger and trouble.

When *Eulalia* heard him thus speak, being extreamly moved, she spit in the Tyrants Face, and presently throws down the Idols to the ground, and kicks about the Incense, prepared for Sacrifice.

Whereupon two Executioners immediately took her, and with all their strength pluckt her Limbs out of joynt; and then with the Claws of Wild Beasts tore off her Flesh to the Bones; while she all the while, not in the least daunted with their cruel Torments, still singing and praising the Lord in this manner: O Lord I will never forget thy goodness and mercy; what a pleasure is it. O Jesus, to remember thy Triumphant Victories, who by suffering hast attained to the height of Glory? Thus with great Constancy and Courage, she continued joyfully and cheerfully, to sing Praises to God, even when she was all over stained and embrewed in her own Blood and cruelly Tormented in all parts of her Body. They then proceeded to the last and final Torment, which was the tearing and rendring of her Body, with the Iron Grate and Hurdle; and burning her Breasts and Sides with

Flaming

Flaming Torches, but her Hair, which all this while hung down, so low, that it covered her modesty, at last took Fire, and she being no longer willing to live, opened her Mouth and swalloweth the Flame, upon which she immediately gave up the Ghost, and is now cloathed in white Robes; being one of the Souls under the Altar, that were slain for the Word of God, and the Testimony of Jesus: Who cry with a loud voice, *How long O Lord, Holy and True, dost thou not judge and avenge our Blood on those that dwell on the Earth.*

II. Having had an account of the Christian Zeal and Constancy of the excellent Virgin *Eulalia*; it is no less remarkable to observe the triumphant Death of the blessed *Agnes*; of whome some Writers have made large Discourses, relating many Miracles that were performed by her: which for want of good Authority, we shall wholly let pass; satisfying our selves with what a Learned Author mentions concerning her.

*Agnes* was born in *Rome*, of Honourable Parentage, and after her Death was Honourably Buried in that City; she became a Christian when she was very young, and when the Emperour published his Edicts to compel all Persons to worship the Heathen Idols; she then boldly refused to perform the same; being resolved never to deny nor forsake the Faith and Doctrine of our Lord Jesus: Being thereupon apprehended and brought before the Judge, he used all manner of Policy with her; sometimes flattering and perswading her with inticing words, sometimes endeavouring to affright her, with all manner of Threats and Terrors: But she remained stedfast and immoveable in the Faith, being in nothing terrified, as knowing in whom she had believed; freely offering to suffer all manner of Torments, yea Death it self for the sake of Christ.

Well, said the Tyrant, though thou valuest Pain and Torment so little, and countest thy Life nothing worth, yet I suppose thou hast a great esteem for thy Virginity and Chastity: therefore I am resolved, that unless thou fall down before the Altar of *Minerva*, and ask her Pardon and Forgiveness,

for thy *Pride and Arrogance*, in contemning and despising *h* thou shalt be immediately put into the Common Stews and *Brothel-house*. *Agnes* hereupon vehemently inveighs against *Minerva* and her Worship also: Whereupon the loose and debauched Youths, desired earnestly the Judge, that they might have *Agnes* as a Prey to the Lust and Filthiness: Then said *Agnes*, *Jesus Christ* is so forgetfull of those that be his Servants, but he will preserve their Purity and Chastity, against all those that design to take it from them; he will never leave them destitute of his help and assistance, but is alwayes ready to protect and defend modest and chaste Virgins: And therefore, O Tyrant, thou mayst freely bathe thy Sword in my Blood, but thou shalt never defile my Body with filthy Lust, with all that thou canst do. She had no sooner spoke these words, but the Tyrant commanded her to be tied stark-naked in the corner of a Street, where Strumpets commonly use to haunt: Upon which the greatest part of the People being both sorry & ashamed, to see so shameless and unseemly a sight; some turning their Heads, and some hiding their Faces, went away: but one Young Man among the rest, with Lascivious Eyes, and Lustful Thoughts, earnestly beholding her, immediately a Flash of Lightning falleth upon him, and strikes him blind whereupon he falls to the ground as dead; his Companions carrying him away, and lamenting over him as dead man. But the Holy Virgin for this her miraculous deliverance from shame and danger, sings praises unto God and to *Jesus Christ*: It is reported (saith my Author) that she being desired to pray for the Young Man, that was thus struck from Heaven, she was thereby restored to his perfect sights and health.

But blessed *Agnes*, having climmed one step toward the Heavenly *Jerusalem*, must presently climb another for the wrath and mortal hatred of her Bloody Enemy increasing, by the sight of her deliverance; he furiously cries out to the Executioner, to draw out his Sword and to do his Office, according to the Command of the Emperour, or else he should be undone.

When

When Agnes saw a cruel and sturdy Fellow of a fierce Countenance coming toward her, with his Sword drawn in his Hand: *I am most glad and joyful, saith she, that I shall die by the hand of a stout, fierce, and sturdy Soldier, and not by some poor, weak, faint-hearted Fellow; and any other Young Man though never so well dressed and sweetly scented, should never be so welcome to me: No this, even this, is the Man which I confess I am in Love with; I will make haste to meet him, and will no longer defer my desired Happiness; I will most willingly and joyfully receive his Sword into my Heart and Breast; that so being married to Christ my Spouse and Husband, I may leave this dark World and surmounting the Skie, may come to the Kingdom of Light and Glory: Oh Eternal King and Governour, be pleased to open the Gates of Heaven unto me, receive Oh Christ, my Soul, that greatly longeth and desireth to come unto thee.* Thus in the midst of her Prayers and Ejaculations upon her Knees, the Executioner at one blow cut off her Head, and her Soul ascended to that place of rest and happiness, which she so much breathed after.

III. The Ecclesiastical History, likewise relates the Martyrdom of one *Eugenia*, to this effect: *Philippus* being made President of *Alexandria*, went thither with his Wife, named *Claudia*, his two Sons *Abitus* and *Sergius*, and his Daughter *Eugenia*.

This *Eugenia* was a Young Virgin of extraordinary Beauty, and being carefully and diligently brought up by her Parents in Learning and the Knowledge of Sciences, was by occasion of conversing with Christians, converted to the Christian Faith, as also two Eunuchs that were her School-fellows, whose names were *Prorhus* and *Hyacinthus*: these three consulting together, were resolved privately to depart out of their Country, either to avoid the Persecution which was then now against Christians, or else by the perswasion of *Eugenia*, to avoid the marrying of a Husband, that was a Pagan, which her Father proposed unto her; and because she might the more freely and securely Travel, and might also the more boldly resort to hear the Sermons of He-

larius,

*lenus*, an aged Christian Bishop, and others, she put herself into mans Apparel, and named her self *Eugenia*, and was thereby admitted into the Congregation of the Christians; and after a while being observed to be endued with excellent Learning and Piety, she was made chief of the Congregation: Where it is said she healed many Sickneses and Diseases, of such came unto her; and among others that she Cured there was a certain Woman called *Melancia*, who after she had received benefit from *Eugenia*, whom she thought to be a Man, she fell extreemly in Love with her; seeking all means and opportunities to make *Eugenia* sensible of it, thereby to accomplish her lustful Desires; and therefore coming daily to visit her, she took an opportunity to discover her mind unto her, persuading her to commit Lewdness with her *Eugenia*, on the contrary, used all means of Exhortations to persuade her to Virtue and Honesty; declaring to her the danger and miseries that attend such Wickedness. *Melancia* persuades; *Eugenia* denies *Melancia* begs and entreats, *Eugenia* is immoveable *Melancia* seeing she could by no Allurements entice her to her Will, and fearing that if *Eugenia* should discover her Folly, she should receive much Shame and Dishonour thereby, she presently makes a great Out-cry, declaring to those that came in, that *Eugenia* had a design to have ravished her; and thereupon presented a Complaint to *Phillippus* the President, both against her, and the rest of the Christians; accusing them to be all alike guilty of such Wickedness.

The Cause being heard, and *Melancia* being so well known, and always accounted a modest and chaste Matron, the crime seemed to have been very suspicious; and was the more easily believed, because it was against a Christian, whom the Heathens did most easily and unworthily charge with such Villanies though they could never prove it in the least against them: Whereupon the common people were much enraged against *Eugenia* and the Christians, insomuch that



that they were in danger of present Death and Destruction; for though *Eugenia* used all manner of Arguments and Protestations to clear her Innocency, yet nothing she could alledge did in the least prevail upon them; so that finding it no time to dally any longer, not only for the danger of her self, but also of her Fellow Christians, for whom she was much more concerned; she desired to speak with the Judge alone; where she discovered her self to be his Daughter, and that her two Companions were the Eunuchs, *Prothus* and *Hyacinthus*, her former School-Fellows; giving him an account of the occasion of her departure. Her Father and her two Brethren were exceeding joyful that they had found *Eugenia* again, whom they had so long given over for lost; and no less joy was among the Christians, to see the Truth so plainly and clearly discovered, and the Scandal taken away from them; but the Enemies were confounded with shame, especially *Melancia*; who is reported to have been immediately struck Dead with Lightning from Heaven.

Thus *Eugenia* having discovered her self to her Parents and Friends, was received by them with all Love and Kindness; and by her Pious and Religious Conversation among them, together with the assistance of the Spirit of God; she in a short time won them to embrace the Christian Profession; whereby *Phillippus*, her Father by Nature, was by his own Daughter begotten to a new Life, through Grace; and she whom he thought to be lost, was not only found again, but with her also, he who before was lost in the Darknes of Idolatry, found Eternal Life and Salvation; and afterwards constantly suffered Martyrdom for the sake of Jesus Christ.

After the Martyrdom of her Father, it is said that *Eugenia* went to *Rome*, with her two Companions; where, by conversing with *Basilla*, (a Noble Young Virgin) *Eugenia* converted her to the Christian Faith: Whereupon *Basilla* refused to be married



to a Pagan Husband, and was therefore Beheaded

*Eugenia* was hereupon apprehended, and was condemned to die; upon which a great Stone was tyed about her Neck, and she was thrown into the River *Tyber*; but it is said, the Water bore her up that she was not drowned: she was then put into the Scalding hot Baths; but without any hurt: afterward she was cast into Prison, with Command she should be starved but was yet miraculously preserved; therefore lastly her Head was cut off with a Sword, and so she quietly slept in the Lord.

IV. Among many other young Persons who freely offered their Lives for the sake of Christ, we read of the extraordinary Constancy and Courage of a Young Virgin named *Theodora*, who dwelt at *Antioch*, and for refusing to offer Sacrifice to Heathen Idols, was condemned by the Judge to be sent to the common Stews to be there prostituted to the Lust of every one; yet by the singular Care and Providence of the Almighty she was safely delivered from pollution and defilement: For there being a great company of dissolute and debauched Young Men, ready to press into the House where she was; it pleased God to put into the mind of one *Dydimus*, a Christian, to endeavour to deliver her from this imminent danger; and therefore putting on a Souldiers Habit, he made himself to be one of the forwardest, and so got in with the first, and was with her alone: He then told her that he was a Christian, and that if she pleased he had a design to deliver her; which was, That she should put on his Souldiers Habit, and so escape unknown, and he would put on hers, and abide the rage of the multitude: This was done accordingly, and she escaped unknown: But when these rude Fellows had broke in, they found a Man instead of a Woman; and therefore immediately carried him before the Judge; to whom *Dydimus* related the Truth of the whole matter, and withal declared he was a Christian, whereupon he was immediately commanded to suffer death.

*Theodora*

*Theodora* understanding this, and thinking by accusing her self to excuse him; she told the Judge that she was the guilty Person, and that the condemnation ought to fall upon her; and that in Reason and Justice he should be discharged.

But the cruel Judge (more cruel than *Dionysius* the Tyrant, who in a like case spared *Damon* and *Pythias*) never considering their extraordinary Virtue, Piety, and Constancy, who were so willing to die one for another; unjustly and inhumanely commanded them to be both executed: whereupon they were first beheaded, and afterward their Bodies were burnt to Ashes.

V. We have likewise a Relation of the Constancy of *Cecilia*, a beautiful Young Virgin; who by many Reasons persuaded *Valerianus*, a Young Man that designed to marry her, and *Tiburtius* his Brother, to embrace and acknowledge the Christian Religion; which they did with such Zeal and Constancy, that they both suffered Martyrdom for the Cause of Christ.

After their Death, she was also seized upon, by *Almachius* the Governour; and being brought before the Idols, was commanded to offer Incense unto them; which she utterly refusing and denying, was immediately carried before the Judge to receive her Sentence of Death and Condemnation: but the Officers that were appointed to guard her, observing her admirable Beauty, and comely Personage, as also her modest and prudent Carriage and Behaviour; they endeavoured with many Arguments to persuade her to pity her self, and not by her own wilfulness and Obstinacy, to destroy so excellent a Person as she was.

But *Cecilia* replied to them with such strong and convincing Reasons, and earnest Exhortations, that by the Grace of God, and the Assistance of his Spirit, their Hearts began to be moved and softened; which at length came so far, that they yielded to that Religion which they before did persecute.

*Cecilia*

*Cecilia* perceiving this conversion and change in the Minds, rejoyced exceedingly thereat; and desired the Governour that she might go to her House to settle some Affairs before she died, which being granted, she immediately sends for *Urbanus* the Bishop to confirm these new Converts in the Christian Faith; which being done, with many forcible Arguments he Baptizes them; and with them many more Christians, both Men and Women, to the number of Four Hundred (as the Historian saith) among which was one *Gordianus* a Nobleman.

After this *Cecilia* returned again to the Judge, and continuing still constant in the Faith, she was commanded to be put into a hot scalding Bath; where is said she continued a day and a night without any hurt; upon which the Judge ordered her Head to be cut off in the Bath: And thus died this holy Virgin Martyr *Cecilia*, whose Body *Urbanus* took in the Night, and buried among other Christians, and Martyrs.

VI. In the Ecclesiastical History we read also of an excellent young Woman called *Julietta*, who came to suffer Martyrdom upon this occasion:

There was a certain covetous Wretch, who was of a great Authority with the Emperour; either as his Deputy, or some other great Officer, who violently and illegally seized upon the Goods, Cattle, Land, and Servants of *Julietta*, contrary to all Equity and Justice; whereupon she presented a grievous Complaint against him to the Judge, who appointed a day to hear and determine the Cause; where the wronged Woman and injurious Extortioner appeared: The Woman lamentably complains of the great Cruelty and Injustice that he had done her, where she so clearly and fully made appear her right and Interest, and the wrong which this rich Miser was guilty of, that the Judge was ready to give the Cause against him.

But this wicked and blood-thirsty Wretch, who valued the Life of no Person so much as his Money; presently

in the presently urged that her Action and Suit was of no force  
fired nor value, because she was an Out-law, and did not  
to settle worship the Emperours gods, but was a Christian,  
red, and therefore ought not to have the benefit of the  
confirm Law.

ich be This Allegation and Defence of his, was allowed  
ptizes just and reasonable, upon which Incense and Fire  
, bot was immediately prepared; to try whether she would  
ndrew worship the gods or not, which if she refused to do,  
Gordie he was told she must neither expect Law, Protection,  
nor Life from the Emperour.

e, an When this Blessed Servant of Christ heard this, she  
s confaid: 'Then farewell Life, and welcome Death, fare-  
here wel Riches, and welcome Poverty: All that I have,  
at an were it a Thousand times more than it is, would I  
to be rather lose and part with, than utter one blasphemous  
virgin word against God my Creator: I render unto thee  
n the most humble and hearty Thanks, Oh thou my God!  
l Mar that thou hast been pleased to bestow this Grace upon  
'me, that I can contemn and despise this vain and  
of a transitory World, and that I do esteem the Faith  
came and Profession of my Blessed Saviour Jesus Christ a-  
'bove all Earthly Treasures whatsoever.

o wa After this, If any Question was askt her about her  
er a Religion, she answered them all with this: *I am a*  
olent *Christian, and a Servant of Christ.* Then her Friends  
Land and acquaintance came about her, persuading her to  
el Ju change her Mind; but she vehemently and zealously  
plain denied it, with all the hatred and detestation of their  
hear wicked Superstition and Idolatry imaginable; where-  
Wo upon the Judge immediately passeth Sentence upon  
Wo her, to lose all her Lands and Goods, that were now  
and in question; and then most cruelly condemneth her  
early to be burnt to Death as a Christian.

l the The joyful Martyr receives her Sentence with all  
t the the delight and comfort possible; as counting it the  
who greatest happiness that could befall her: and then ad-  
ney dresseth her self to the Flames, with that exceeding  
ently chearfulness in Countenance, Gesture, and words, as  
did

did sufficiently express the joy of her Heart; and fully declare the singular constancy of her Soul and Mind. As she was just going to the Fire, she spake with great earnestness to the Women that were Spectators, in this manner:

‘ Strive, oh ye my Sisters, with all Care and Piety to attain to true Piety and Godliness; and do any longer accuse the weakness and frailty of Womens Nature: Why? Are we not created of the same matter as Men are? Are we not made in the Image and Similitude of God as well as they? For we are not created of Flesh only to shew our weakness and Infirmary, but we are made Bone of the Bone, to shew that we must be strong in the Truth and Living God; forsaking all false gods, and false Worship: That we must be constant in the Faith, renouncing all Infidelity and Unbelief: That we must be patient in all Adversity and Afflictions; denying our selves all worldly Ease and Contentment for the Cause of Christ: Therefore, my dear Sisters, forsake and abandon your former course of Life, which you have led in darkness and Ignorance, and now embrace the True Christian Profession and be now enamoured with my Christ, my God, my Redeemer, and Comforter, who is the True Light of the World, and is altogether lovely: persuade yourselves, or rather, let the Spirit of the living God persuade you to believe, that there is a World to come, wherein the Worshippers of dumb Idols and Devils, shall be tormented in Flames for ever and ever; but the Servants of the most High God, shall be crowned with eternal Joy and Happiness, without end.

Having said thus, she cheerfully embraced the burning Flames, and so sweetly and quietly slept in the Lord.

There were besides these aforementioned, several other excellent Young Persons; both Men, Women and Virgins, who joyfully and constantly suffered Martyrdom

and tyrdom for the sake of Jesus: As *Barbara*, a Noble Soul: A Young Woman of *Thufcia*; who after long and miserable Imprisonment and sharp Torments, as burning Torches to her Sides: and several other Cruelties, was at last beheaded.

and *Fausta* a Virgin, who having Converted *Evelasius*, a great Officer in the Emperours Palace, and *Maximinus* the President, to the Christian Faith; wherein they continued so stedfast, that they both suffered Martyrdom for the same; she her self also suffered under the Emperour *Maximinus*.

ur we *Juliana*, a Virgin of excellent Beauty, after divers Tortures inflicted upon her, at last suffered Martyrdom in *Nicomedia*, under the same Emperour.

and fa *Anastasia*, a Virgin of *Thessalonica*, and *Justina*, who suffered with *Cyprianus*, Bishop of *Antioch*; also *Tecla* and *Agatha*, all Holy Virgins, and Martyrs; with several Young Men, who endured patiently, as knowing in whom they had believed; not accepting deliverance, that they might obtain a better Resurrection. *Book of Martyrs, 1 Vol.*

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And it is wonderful to observe, what a multitude of Innocent Christians, in those Primitive times of Christianity, were murdered and destroyed, by all manner of Deaths and Torments, of both Sexes, and of all Ages and Qualities; and what Zeal and Forwardness there was in young Persons, that they did even breath and long to become Martyrs for the name of Christ; although those wicked and cruel Tyrants, the Heathen *Roman* Emperours, used all the Tortures, and Cruelties that Hell could invent, to deter and affright them from their Holy Profession: For some were slain with the Sword, some burnt in the Fire, some scourged to Death with their Whips, others pierced through with Forks; some crucified, others drowned in the Sea; some were flead alive, others their Tongues and Eyes pluckt out; some were stoned

200 *Remarks on the Martyrdom, &c.*

to Death, others starved with Cold, and with Hunger some boil'd in Oyl, others broil'd on Gridirons; with abundance more, too many to recite. But though their Torments and Punishments were various, and divers kinds, yet the Faith and Constancy of these Blessed Martyrs, was firm and immoveable, through the Power of the Spirit of the Lord assisting them, insomuch that Saint Jerome says, *There was not one in the whole Year, whereunto the number of Five Thousand Martyrs might not be ascribed, but only the first day of January.*

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*The Coronation of King Edward the Six*



*Popery banished True Religion Restor'd*



*The D. of Somerset L. Protector Beheaded*

*Remarks upon the LIFE of  
that Excellent Young Prince*

**EDWARD**

*!The Sixth*

**K**ing Edward the Sixth was Son of King *Henry* the Eighth and Queen *Jane Seymour* who was de-  
ferred of him and her own Life together at *Hampton*  
Court, *October 12. 1537*; her Body being opened for  
his Birth, of which she died four days after.

*Six* In his tender years, he with his Sister the Lady *Eliz-  
abeth*, were committed to the Tuition of Doctor *Cox*  
and Sir *John Cheek*; wherein he profited to Admirati-  
on: having in a short time attained to speak most usu-  
al Languages, as *Greek, Latine, French, Italian, Spanish*  
and *Dutch*; and also to the Knowledge of many other  
Sciences; that he seemed rather to be born than brought  
up to them; nor was he ignorant in *Logick, Natural*  
*Philosophy* or *Musick*; and as he wanted not happiness of  
Nature, dexterity of Nature, nor good Instructions; nei-  
ther was he himself wanting in Diligence to receive  
their Instructions; for in the midst of his Youthful  
recreations, he would alwaies be sure to observe his  
Duty for his Study; where he was serious and intent  
during that time: and would then return to his pas-  
time again. In this method he profited so well, that  
Bishop *Cranmer* observing his forwardness and readiness  
in the *Greek* and *Latine* Tongues, by translating one  
from the other, as also in declining with his School-  
fellows, *Ex tempore*, and without Study, would weep  
for joy; declaring to Doctor *Cox*, his School-master,  
that he could never have thought that to have been in him, if  
he had not seen it himself. When he was not above Seven  
Years of Age, he wrote Two Letters to his Godfather,  
Arch-Bishop *Cranmer* in *Latine*, which were thus in  
English,

*Mosť*

**M**ost Reverend Father, and my most dear God-father, I wish you all Health and Happiness: having been a great while from you, I should be very glad to hear of your good health; however my Prayers are continual y for you, that you may live long, and may go on to promote the Gospel of God. Farewel.

Th. Son in Chr

E. DWARD Prince

Another Letter of Prince Edward to Arch-Bishop Cranmer, written in Latin; which is thus Englished. The Most Reverend God-father,

**A**L though I am but a Child, yet I am not altogether so insensible or unmindful of your great Love and Kindness toward me, and of your daily Care for promoting my Growth and Benefit: Your kind and loving Letters came not to Your Hands, till the Eve of St. Peter; and the reason I did not answer them all this while, was not because I forgot or neglected them, but that I might have the daily happiness of meditating upon them; and might so imprint them in my mind and memory, that I might afterward answer them with all the Power and Skill I have: I do therefore joyfully observe and honour that tender and fatherly Affection which you do then express toward me; and do beseech God that you may live many years, and that you would still continue as my Godly Father, to instruct me with your wholesome and godly Counsel and Advice; for I desire to embrace Religion and Godliness above all other things: for St. Paul saith, That Godliness is profitable for all things. I wish your Fatherhood many years Health and Happiness. Your well affected Son,

E DWARD Prince

By this may appear the excellent Spirit of this Young man even while he was a Child: Now after the Decease of his Father, King Edward succeeded to the Crown, being of the Age of Nine years; and because he was Young, his Father in his Will, committed him to the Care of Sixteen Governours; and among them especially to Edward Seymour, Duke of Somerset, and Lord Protector of him and the Kingdom: a Man who deserved that Honour, not only for his Nobility, but for his

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...tues, being a zealous promoter of the Gospel, and who industriously endeavoured the abolishing of those six Bloody Articles, which in King *Henry's* time had destroyed so many Faithful Servants of God.

When this Vertuous and Godly Young Prince, was now peaceably settled and established in the Kingdom; having a Grave, Wise, and Zealous Council about him, he then most earnestly desired the advancement of the True Worship and Service of God, and the planting of the True Religion; and also the utter suppression and rooting out of all Idolatry, Superstition and Prophane-ness, and other abuses, out of his Realms and Dominions: herein following the Example of that good Young King *Josias*; wherein there may be made some comparison: for as *Josias* began his Reign at Eight years old, *Edward* began his at Nine; & as Zealous *Josias* pluckt down the Altars, and cut down the Groves, and destroyed all Monuments of Idolatry in the Temple; so this Evangelical *Josias*, King *Edward*, purged the Church of God, the True Temple of the Lord, of all those Corruptions and Deformities of Popish Idolatry, which had crept into it, and had continued for a long time therein: *Josias* restored the True Worship and Service of God in *Jerusalem*, and destroyed the Idolatrous Priests: King *Edward* likewise, having abolished the Idolatrous Mass, brought back again the True Religion; and though he did not destroy, yet he silenced the Idolatrous Priests: *Josias* restored the Book of the Law of God, which had been much neglected and thrown by; King *Edward* restored the Scripture and the Word of God in the English Tongue; with many other Godly Books, which were severely prohibited to be read under great Penalties, in former times.

But to proceed in the History of this Christian *Josias*: There is nothing so much to be desired by a Prince, as to enjoy the Love and Good-will of his Subjects; Now such was the great esteem of the *English* Nation for this Prince, that there was never King more highly

highly magnified nor more dearly and tenderly beloved than he; neither had he less affection and kindness toward his Subjects: for being of a mild & patient disposition, and much inclined to clemency and mercy, was very favourable in taking away the Life of any of his People; as appeared in a dispute he had with *Cheek*, his School-master, against putting Heretics to Death: And therefore when one *Joan Butcher* was condemned to suffer for some notorious Blasphemies and Heresies, his whole Counsel could not persuade him to sign the Order for her Execution, were fain to get Bishop *Cranmer* to incline him to, who using many Arguments to induce him, *What said the King, would you have me send her quick to the Devil for Error?* But when the Bishop perswaded him of the necessity of it: *Will says he, I will lay all the blame of this upon you, before Almighty God.*

This excellent Prince was very quick and ready wroth upon the sudden; as may appear among many others upon this occasion:

Being at *Greenwich* upon *St. Georges* day, and coming from the Sermon with all the Nobility, in great Power & State, in honour of the day: *My Lord, saith the King, pray, what Saint is this St. George, that we so much honour him here this day?* At which question when the Lords were amazed, not knowing what to answer: the Lord Treasurer said, *If it please your Majesty, I did never in History read of St. George, but only in Legenda Aurea, Where it is thus set down: That St. George, out with his Sword, and ran the Dragon through with his Spear:* which words the King fell into a great laughter, but at length recovering himself, replied: *But I pray you, Lord, What did he with his Sword the while? Nay this I cannot tell your Majesty.* said he.

He was also very Wise and Grave, and would many times in Matters debated before him in Council, and many other reasons of his own, so much to the purpose, and which none of them ever thought of; that it is admirable and almost incredible to believe, that one of his Age could attain to.

His memory was so quick, that he could repeat the names of all the Ports, Havens and Creeks, not only in his own Kingdom, but also in *Scotland* and *France*: what coming in there was and how the Tyde served in every Haven; and with what Wind, and what Burchen they could go in: He could remember also the Names of all Justices, Magistrates and Gentlemen, that bare any Office within the Realm; as also their Religion, manner of House-keeping and Conversation: There were few Sermons at Court but he was at them, and it was very seldom but he took Notes of the Sermons with his own Hand.

But above all, He was extraordinary zealous and studious for the propagation of the Gospel, and the re-forming and establishing the True Religion; and an earnest enemy to all Superstition, as is very remarkable in this Example:

In the beginning of his Reign, *Charles* the First, Emperour of *Germany*, and King of *Spain*, requested of King *Edward* and his Council, That he would permit the Lady *Mary* ( who was afterward Queen *Mary* ) to have Mass said in her House, without any danger from the Law: And the Council sitting upon matters of State, this was brought before them; and being debated, they sent Bishop *Cranmer* and Bishop *Ridly* to the King, to intreat his Majesty upon some politick Considerations to grant the same; who coming to the King, gave him many reasons mixt with perswasions, that he would please to suffer it: When the King had heard all they could say, he gave them such Sound, Grave and full answers, backt with Scripture, that they were forced to confess that his Majesty was in the right: yet they proceeded to alledge the dangers that might happen to him, by disobliging the Emperour, and what troubles might be occasioned thereby: But the King bid them be satisfied, and told them, *That he was resolved rather to lose his Life and all he had, than to grant and agree to that which he knew certainly to be against the Truth.* Yet the Bishops still urged him farther, and seemed as if

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they



they would not be denied: whereupon this good Prince being no longer able to bear their importunity, burst out into bitter Tears, weeping extreamly; when the Bishops seeing, and observing his Holy Zeal and Constancy for the True Religion, they wept as fast as he; and so taking their leaves of him departed: then they went away, Archbishop Cranmer took Mr. Cheke to School-master by the Hand and said, *Oh Mr. Cheke, you may be glad all the days of your Life that you have such a Scholar; for he hath more Divinity in his little Finger, than all we have in our whole Bodies.*

He also caused all Images to be demolished, and Idolatrous, to be taken out of all Churches within his Dominions: The Learned Men of his time he encouraged, and commanded them to open and expound Scriptures; and caused the Lords Supper to be administered in both kinds to the People: He abolished Mass, and commanded the Service to be read in English Tongue.

But this Reformation being disliked by the Roman party, there were several Rebellions raised against the King: among others there was one dangerous Insurrection in the West Country, and several Articles were sent to the King by the Rebels; to which he sent them a full and large Answer: in which Letters among many other zealous Expressions, you have these, in answer to one of their Articles, wherein they desire that the six Bloody Articles might be again in force: says

*We require to have the Statute of the six Articles revived. Do you know what you ask? Do you understand what safety and ease you enjoy without them? They were Laws indeed made, but they were as soon repented of, for they were too bloody, to be endured by our People, and yet it may be at first there was some necessity for them: Oh poor ignorant Subjects! How are you ensnared and deceived by subtiler Traytors? We out of pity took them away, because they were bloody, and out of ignorance desire them again: You know full well that they made us to be Cruel and Severe, and gave us cause to draw our Sword very often; for they were like a Whetstone*

this your Sword; and for your sakes only we left off to use them: and since our mercy inclineth us to write our Laws in Milk; and Equity; how come you to be so blinded as to desire they should be writ in Blood.

And a little further, Assure your selves and be confident, that we make account of nothing under Heaven so much as this, to have our Laws obeyed; and this Cause of God which we have undertaken to be thoroughly maintained; from which we will never remove a Hairs breadth, nor give place to any Creature living, much less to any Subject; but therein will we venture our own Royal Person, our Crown, Treasure, Realm, and all our Estate, whereof we assure you of our high honour.

But the Rebels grew still more outrageous, coming before the City of Exeter and demanding entrance; which being refused, they endeavoured to take it by storm, and by firing the Gates, and Mining, though all in vain; yet they lay so long before it, that the Citizens within suffered great want of Victuals; making Bread of the coarsest Bran, and feeding upon Horse-flesh. In this their extremity, an Aged Citizen bringing forth all his Provisions to the People, told them, That as he communicated to them his Store, so he would partake with them in their Wants; and that he would feed upon one Arm and Fight with the other, before he would consent to put the City into the Hands of the Seditious: But the Lord Gray coming with some of the Kings Forces, utterly routed and dispersed them.

After this, there was another Rebellion in Yorkshire, and presently after the French King made War upon the King: there was also War with Scotland; but the mighty Arm of the Lord fought for King Edward, and defended and delivered him from all attempts at home and abroad.

And now Religion began to flourish in the Realm; but the Devil envying the progress of the Gospel, sought to hinder it by, stirring up Strife and Contention among the Nobility.

The King had three Uncles by the Mothers side, Edward, Thomas, and Henry Seymour; Edw. was L. Pro-

rector, and *Tho.* High Admiral of *England*: these two Brothers while they continued together in Love and Unity, were like a Sheaf of Arrows, not easily broken asunder; but being once divided and disunited, gave opportunity to their Enemies to destroy them with a great deal of ease.

The two great Dukes, *Dudley D.* of *Northumberland* and *Gray D.* of *Suffolk*, being envious that His Majesty's two Uncles should bear such great sway in the Kingdom, by which their Honour seemed to be eclipsed and darkened; they used all means and endeavours, to break this united strength of Brotherly Love; and thinking they should not be able to effect it by their Servants, they resolved to do it by their Wives, that so the ruin and destruction might proceed out of their own Bosoms: which at last they two successfully brought to pass.

*Sir Tho. Seymour* L. High Admiral, and the Young Brother, had married *Q. Katherine Parr*, the Widow of *K. Hen. 8.* whose hap only it was, of all the rest, to survive her Husband; This Lady contended with her Sister in Law, the Wife of the L. Protector, for Precedency and priority of place: they were both private encouraged, and both of very high Spirits; so that neither would give way to the other: The one claimed it as she had once been *Q.* the other challenged it as she was present Wife of the Lord Protector. The two Brothers were incensed against each other upon the Womens account; *Dudley D.* of *Northumberland*, encouraged one party, and *Gray* the other, and thus the Knot of Brotherly Love is broken, and thereupon dissolved: *Northumberland* and *Suffolk* take this advantage; so that a while after, *Sir Tho. Seymour*, L. High Admiral, was accused of High Treason; being charged to have designed to destroy the Young K. and to usurp the Crown to himself; for which by consent of his Brother, he was condemned in Parliament, and was beheaded upon *Tower-hill* March 20. 1549. his Brother the Protector signing the Warrant for his Execution with his own Hand.

these. One of the Brothers being thus removed, there was  
 Love now less difficulty to take away the other; and in a  
 ly brohort time afterward the Protector was committed to  
 ted, the Tower, by the Lords of the Council; and many  
 em beArticles especially about misgovernment in the State,  
 were commenced against him; but the year after, up-  
 on his submission to the Lords, and intercession made  
 Majesty for him by the King, he was released. But this was but  
 the King's lightening before death, for great and powerful ene-  
 mies still prosecute their malice against him; so that  
 to be being again questioned, when he had cleared him-  
 thinkself of all Articles of Treason, he was at his Trial at  
 ServaGuildhall convicted of Felony, and on January 22. 1552.  
 so the he was brought to the Scaffold upon Tower-hill, where  
 their being nothing at all discouraged but looking very cheer-  
 broufully both upon the Axe and Block, after a few short  
 Ejaculations to himself, he spake thus to the People:

Young Dearly beloved Friends, I am brought hither to die, though  
 Vidde I never offended against the King either in word or deed; and  
 rest, have been as true and faithful to this Kingdom as any man  
 with hath been: but since by the Law I am condemned to die, I do  
 Prec acknowledge that myself as well as others ought to be subject  
 private thereunto; and therefore to testifie my obedience to the Law,  
 so th I willingly offer myself to suffer death at this time, with most  
 claim hearty thanks to God for this time of repentance, who might by  
 ed it a sudden death have taken away my life; that I could neither  
 he to have acknowledged him nor my self.

Moreover, Dearly beloved Friends, there is yet somewhat  
 on th that I must put you in mind of as touching Christian Religion,  
 enco which as long as I was in Authority, I always diligently fur-  
 s th thered and encouraged to my power; neither do I repent of  
 eupo what I did, but rejoyce therein; since now the state of Christi-  
 adva an Religion cometh most near to the form and Order of the  
 th A Primitive Church; which I esteem as a great benefit and  
 large blessing bestowed by God, both upon me and you: most heartily  
 Ufur exhorting you all, that this Gospel which is most clearly dis-  
 s Br covered to you, you will with all thankfulness receive, accept,  
 as b and embrace, and shew forth the same in your lives and con-  
 vortu versations; which if you do not, without doubt greater mis-  
 chief and calamity will follow.

When he had spoken thus, there was suddenly great noise heard, whereupon the multitude were in great fear, though none of them could understand the cause thereof. Whilst they remained in this amazement, the people observed one Sir Anthony Brown coming, whereupon they thought there was a Pardon; and throwing up their Caps, with great joy cried, *Pardon Pardon is come; God save the King.* Whereby the Duke might perceive the love of the people toward him though none of them could help him.

The Duke in the mean time stood still in the same place, and modestly and with a grave countenance began'd with his hand to the people to be quiet, and then went on.

*Dearly Beloved Friends, There is no such matter in hand as you vainly hope and believe, it seemeth good otherwise to Almighty God, whose pleasure 'tis meet and necessary that we be obedient unto; therefore I pray you all be quiet and contented with my death, which I am most willing to suffer, and now let us joyn in prayer to the Lord for the preservation of the Kings Majesty, unto whom hitherto I have shewed my self a most faithful and true subject; I have always been very diligent about his Majesty in his affairs at home and abroad, and in less diligent in seeking the benefit of the whole Realm. And which words the people cried out and said, It was most true: Then the Duke proceeded thus, Unto his Majesty I wish continual health, with all felicity and all prosperous success. Whereunto the people answered, Amen, Amen. Moreover I do wish unto all Counsellors the grace and favour of God whereby they may rule all things with uprightness and justice; unto whom I exhort you all in the Lord to be obedient, as you are bound in duty, under pain of condemnation, and also most profitable for preservation of his Majesty: and whereas I have had affairs with divers men, and it is hard to please every man, therefore if there be any that hath been offended and injured by me, I humbly ask him forgiveness and God also, whom through my life I have grievously offended; and whosoever has wronged me, I do with my whole heart forgive them.*

And

And now my dearly beloved in the Lord I once again desire that you would be quiet and not disturb me, for though the spirit be ready and willing, yet the flesh is frail and wavering; and if you be peaceable, I shall die much more quietly. Moreover, I desire you all to bear witness that I die here in the faith of Jesus Christ; desiring the Assistance of your prayers, that I may persevere constant in the same to my lives end.

Then taking his leave of the Lieutenant of the Tower and the rest of those upon the Scaffold shaking them all by the hand, and giving some money to the Executioner, he lift up his eyes to heaven, and then covering them with his own Hankerchief, he laid himself down on the Block, saying, *Lord Jesus save me.* And as he was the third time pronouncing the Name of Jesus, the Executioner cut off his Head, and in a moment he was bereft of his life, sleeping in the Lord; being taken away from all the dangers and perils of this life, and resting in peace with that God, in the advancement of whose Gospel and Truth, he was always a very ready and forward Instrument; and therefore no doubt hath received the reward of his labours.

He was full of humanity and meekness, always very ready to give ear to the Petitions and Complaints of the poor, and no less careful of the good of the Commonwealth; he was altogether free from fraud and deceit, and also from all pride and ambition; not given to revenge any injury done against him, and had always a very great love and zeal for the Gospel.

The Lord Protector being thus brought to his end by the malice and subtilty of these two great Dukes, the King at first seemed not much concerned at it, and the Lords devised all manner of sports and exercises to divert his mind and drive away melancholy thoughts; yet upon speech of him afterwards he would often sigh and let fall tears: Sometimes he thought he had done nothing that deserved death, or if he had, that it was very small, and proceeded rather from his Wife than himself; And where then, said he, was the good nature of a Nephew? Where was the Clemency of a Prince? *Ab! How*

unfortunate have I been to those of my own Blood: My Mother I slew at my very Birth, and since have made away two of her Brothers; and haply to make way for the designs of others against my self. Alas! how falsely have I been abused? How weakly carried? How little was I Master over my own Judgment?

These two nearest Kinsmen to the King, who were the Supports and Props of his Minority, and the hinge on which the whole State turned, being thus cut off, it was the common fear and general presage of the whole Kingdom, that the two Uncles being dead, the King would not live long after, and so accordingly it happened; for all such Gentlemen and Officers as the Protector had preferred to the Kings Service, were suddenly removed; and all such as were Favourites to the two Dukes, only suffered to come near his Person.

Soon after the King complained of continual Infirmitie of Body, about which time several Prodigies were seen: In *Oxfordshire* a Child was born that had two Bodies from the Navel upward, which lived Eighteen days, and then both died: At *Quinborough* Three great Dolphins were taken, and presently after Six more at *Blackwall*, and a while after Three other Fishes, called *Whirlpools*, were taken at *Gravesend*.

In *January*, being the beginning of the 7th year of his Reign the K's Sickness encreased upon him, attended with a strong Cough, & notwithstanding all the means used, it encreased very dangerously, accompanied with great faintness; which shewed that his Vitals were strongl'y assaulted: which caused a Report that it proceeded from a slow working poison. His Sickness was much lamented not only by his own people but strangers; his Courtesie and Wisdom having procured him much Love every where.

In the time of his Sickness Bishop *Ridley* preaching before him, in his Sermon took occasion much to recommend Charity, which as it is a Duty in all men, so more especially for those that were in high place; as well in respect of their Ability, as for giving example to o-



thers. After Dinner the K. sent for the Ep. and gave him many thanks for his Sermon, repeating the principal Heads of it; adding, *I took my self to be chiefly touched by your Speech, for as in the Kingdom I am next under God, so must I approach most nearly to him in Goodness and Mercy: For as our Miseries stand most in need of help from him, so are we the greatest debtors; and therefore as you have given me this general Exhortation, so direct me I entreat you, by what particular Act I may best discharge my Duty.* The Bp. partly astonisht, and partly overjoy'd with these Speeches, was silent a while. At last breaking forth into Tears & words at once, told the K. *That as he little expected such a question, so he was not at present furnished with an answer; but withal that he conceived the Citizens of London had best experience, as being overburthened with multitudes of poor of their own, and from all parts of the Kingdom; and therefore if his Majesty pleased to afford his Letters to that effect, he would confer with them, and in short time return their answer.*

The K. immediately caused the Letters to be written, which he signed and sealed before the Bp. desiring him to be the Messenger of it; who carried it to the Lord Mayor: He calling several Aldermen, and 24 of the Commoners to join with him, they ranked the poor into 3 sorts. 1. Such as were poor by impotency of Nature, as Orphans, decrepid Persons, Idiots, and Cripples. 2. Others by Faculty, as wounded Soldiers, diseased and sick Persons, &c. 3. Such as were poor by Idleness, Unthriftiness, &c. The first to be educated and maintain'd, the second to be cured and reliev'd, the third to be corrected and reduced to good Order; which being presented to the K. he gave to the City for Education and Maintenance of the first, the *Gray Friars Church* near *Newgate*, now called *Christs-Church*, with all the Revenue belonging to it: To the 2d. *St. Bartholomews* near *Smithfield*: For the 3d his House at *Bridewell*, and for encrease of maintenance to these, besides the Hospital of *St. Thomas* in *Southwark*, he gave 750 Marks yearly out of the Rents of the Hospital of *S. Joh. Baptist*, or the *Savoy*, with all the Bedding & Furniture belonging to that place. And the

Charter

Charter of this Gift being presented to him with a blank ear for Lands in *Mortmain*, he presently filled it up with him 4000 Marks by the Year; which having done, with divine reverend Gesture and Speech he thanked God for prolonging his Life to finish that business.

The K's Sickness encreased upon him daily, and the Duke of *Northumberland's* diligence was very great about telling him: His Physicians found the Disease to affect the Lungs, which withall their Art they could not remove; and therefore it was much suspected he was poisoned; all which the People hearing of were extreemly grieved; lamenting and complaining, that for this cause his two Uncles were destroyed, and all his faithful Servants discharged and disgraced, that others who were ready for any mischief, might be put in their places.

At this time there was a match concluded between the L. *Guilford Dudley*, Son to the D. of *Northumberland*, and the Lady *Jane*, eldest Daughter to the D. of *Suffolk*, by Francis Daughter to Mary, 2d Sister to K. Hen. 8. and though the Title of the Lady *Jane* to the Crown was excluded by the Lady *Mary* and *Eliz.* who were the Issue of the Lady *Margaret*, eldest Sister to K. Hen. 8. yet the D. of *Northumberland*, blinded with Pride and Ambition, procured the K. by his Letters Patents under the Broad Seal, to appoint the Lady *Jane* to succeed him in the Kingdom; which was afterwards confirmed by the Nobility and the chief Lawyers of the Kingdom: and this the K. did more easily assent to, partly for his great desire to have the Protestant Religion confirmed, and partly for the entire Love which he bare to his Cousin *Jane*, a Woman of most rare and incomparable Perfections, not only for her Religion, but her Knowledge of the Liberal Arts, and skill in Languages, wherein she excelled any of her Sex.

Thus the D. of *Northumberland* having as he thought, secured all, there remained nothing now but the death of the K. which approached apace; for now he breathed with difficulty, his Legs swell'd, his Pulse fail'd, his Skin changed colour, and many other horrid Symptoms appeared;

blank eared; which happened after something that was given  
with him by a Woman, by the Dukes Order, contrary to the  
with dvice of the Kings Physicians; who upon examina-  
r pro-ion found her to be extream Ignorant: Being in this  
id condition, his Physicians were again called for;  
nd theyho seeing how ill he was, departed with a sad silence:  
about telling their Friends afterwards that they were only  
ft the alled for fashon sake, but that neither their advice  
move; nor Remedies were used; and that the King had been  
oned; ll dealt with more than once.

oved; About three hours before the death of this virtuous  
s two ind excellent Prince, having his Eyes closed and think-  
s dis- ng none near him, he prayed thus to himself:

ly for Lord God deliver me out of this miserable and wretched  
Life, and take me among thy chosen; howbeit not my will but  
ween thy will be done: Lord I commit my Spirit to thee. Oh Lord  
land, thou knowest how happy it were for me to be with thee, yet for  
folk, thy chosens sake send me Life and Death, that I may truly serve  
and thee: O my Lord God, bless thy People, and save thine Inheri-  
wastance; O Lord God, save thy chosen People of England. O my  
e If Lord God, defend this Realm from Papistry, and maintain thy  
yet true Religion; that I and my People may praise thy holy Name:  
mbi- for thy Son Jesus Christ his sake.

r the Then turning his face, and seeing some by him, he  
m in said, Are ye sonigh? I thought you had been farther off. Then  
the Dr. Owen said, We heard you speak to your self, but what you  
and said we know not. He smiling, as usually he did, said, I  
reat was praying to God.

and Thus he continued, patiently enduring all his pains,  
us in and often praying: His last words were, I am faint,  
rfe- Lord have mercy upon me, and take my Spirit.

e of And thus he yielded up his blessed Spirit to God in  
she the Seventh year of his Reign, and the Seventeenth of  
his Age, July 6. 1553. of whom Mr. Bradford saith,  
se- That he was one of the holiest and most godly men in England,  
n of of whom we may sooner speak too little than too much.

Upon the Virtuous and most Religious Prince,  
King EDWARD the Sixth.

**T**O thee, blest King, it was a gain to die,  
Whose death was crown'd with immortality.  
Nor doth he err, whoever takes thee for  
EDWARD the Saint, and second Confessor.  
Thou that in pious paths so even hast trod,  
Art Enoch-like translated to thy God.  
Who, as thy death doth evidently show,  
Lov'd thee too well to leave thee long below.  
Whose every Act the Universe convinces,  
Thou art a Pattern to succeeding Princes.  
When thou of Popery didst the Nation purge,  
Thy Scepter turn'd into thy Saviour's Scourge.

Another upon the most Religious and Excellent Prince.  
King EDWARD the Sixth.

I.

**I** Seem'd in Wisdom aged in my Youth,  
A Princely Pattern, I reform'd the Time.  
With Christian Courage I maintain'd Gods Truth,  
And Christian Faith 'gainst Antichristian Crime.

2.

My Father did begin it in my prime,  
Both Baal, and Belial, from this Kingdom drove ;  
And I did still endeavour all my time  
By all means to advance Gods Truth and Love.

3.

From Virtue unto Virtue still I strove,  
I lived both belov'd of God and Men;  
My Soul unto her Maker soar'd above,  
My Earthly part return'd to Earth agen.  
Thus Death my fair proceedings did prevent,  
And Peers and People did my loss lament.

Prince,

y.

Prince.

ath,  
e.

5

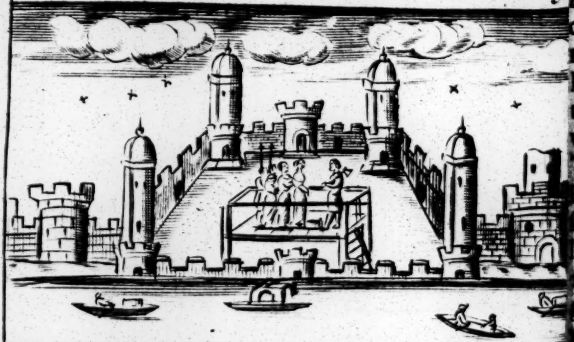
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*The Lady Jane, Proclaime'd Queen*



*The Lady Jane and Fecknam a Brei*



*The Lady Jane Beheaded in 3<sup>d</sup> Tower*

*Remarks on the Life and Death*

*Of the L A D Y*

JANE GREY.

**D**uring the Languishing Sickneſs of King *Edward* the Sixth, a marriage was contracted between the Lord *Guilford Dudley*, eldeſt Son to the Duke of *Northumberland*, and the Lady *Jane*, the Daughter of the Duke of *Suffolk*, whoſe Mother being then alive, was Daughter to *Mary*, King *Henry* the Eighth his ſecond Siſter, who was firſt married to the French King, and afterward to *Charles* Duke of *Suffolk*.

This Marriage being finiſht, and the King growing every day more ſick than other, ſo that he ſeemed paſt Recovery, the Duke of *Northumberland* being ambitious to advance his Family, perſuaded the King in his weakneſs, that the Church, and the True Religion would be in great danger, if he did not chuſe a pious Suſſeſſor; that it was the part of a good and religious Prince to ſet aſide all other reſpects, where the Glory of God, and the good of the Subjects were concerned; that the Duke of *Suffolk* had Three Daughters near in Blood to him, from whom the violation of Religion, or the danger of a Forraign Yoke was not to be feared; being Religiouſly educated, and having with their Milk ſuckt in the Spiritual Food of the True Doctrine and Religion; and were alſo married to Huſbands that were as zealous for the Truth as themſelves; he deſired therefore that the Crown might be left to the Lady *Jane*, the eldeſt Daughter, with a promiſe that ſhe would maintain the now eſtabliſhed Religion; her ſelf, and her Huſband being ſworn thereunto. Theſe Reaſons ſo prevailed with this ſick godly King, that by his laſt Will he excluded both his Siſters, and left the Crown to the Lady *Jane*.

To



To this Will, by the power and fear of the Duke of Northumberland, all the Kings Council, the Lord Mayor and Aldermen of London, with almost all the Judges and Lawyers of this Realm, except only Justice Hall of Kent, a Man favouring the True Religion, and all an upright Judge, as any hath been known in the Kingdom.

A while after this good King Edward died, and the Lady Jane was persuaded to take the Crown upon her it was told her by the Duke of Northumberland, her Father in Law, That the King was dead, and that he had declared her for his next Successor to the Crown Imperial and that this Declaration was approved by all the Lords of Council, most of the Peers, and all the Judges of the Land which they had testified by the Subscription of their names and all this ratified and confirmed by Letters Patents under the Great Seal of England: And that the Lord Mayor and Aldermen of London and some of the Principal Citizens had been spoke withal, by whom they were assured of the fidelity of the rest of the City. That there was nothing wanting, but her grateful acceptance of that high Dignity which God Almighty, the sovereign Disposer of all Crowns and Scepters, never sufficiently to be thanked by her for so great a Mercy, had advanced her to; and that therefore she should cheerfully take upon her the Name, Title, and Estate of Queen of England, France, and Ireland, with all the Royalties and Prebendancies to the same belonging; receiving at their Hands the first fruits of that humble Duty now tendered by them on their knees, which shortly was to be paid to her by the rest of the Kingdom.

This Speech being ended, the poor Lady found herself in great perplexity; not knowing whether she should more lament the Death of the King, or her Adoption to the Kingdom.

Taking some time therefore of deliberation, she considered of the matter, and then half drowned in Tears, she returned an Answer to this effect:

‘That the Laws of the Kingdom and Natural Right standing for the Kings Sisters, she would beware of burthen

'burthening her Conscience with a Yoke that did be-  
 'long to them; That she understood the Infamy of  
 'those who had permitted the violation of Right to gain  
 'a Scepter, and it were to mock God, and deride Ju-  
 'stice, to scruple at the stealing of a Shilling, and not  
 'at the Usurpation of a Crown: Besides (said she) I  
 'am not so young nor so little read in the guiles of  
 'this deceitful World, to suffer my self to be taken by  
 'them; if she enrich any, it is but to make them the  
 'subject of her Spoil; if she raise others, it is but to  
 'please her self with their Ruine: What she adored  
 'but yesterday, is to day her pastime: and if I now  
 'permit her to adorn and crown me, I must to morrow  
 'suffer her to crush me, and tear me to pieces. Nay,  
 'with what a Crown doth she present me, a Crown  
 'which was so unhappy to *Queen Katharine*, and so sad  
 'and fatal to the Lady *Ann of Bullen*, and others that  
 'wore it after her; and why then would you have me  
 'add my Blood to theirs, and be the third Sacrifice  
 'from whom this fatal Crown hath been ravished, with  
 'the Head that wears it? But in case it should not  
 'prove fatal unto me, and all its Venom were consu-  
 'med; if the World should give me Warrant of her  
 'Constancy, should I be well advised to take upon me  
 'those Thorns which would torture me, though not  
 'kill me outright; to burthen my self with a Yoke  
 'which will not fail to vex and torment me, though I  
 'were assured not to be strangled by it? My Liberty is  
 'better than the Chain you proffer me, with what pre-  
 'cious stones soever it be adorned, or of what Gold so-  
 'ever framed: I will not exchange my Peace for ho-  
 'nourable and precious Jealousies, for magnificent and  
 'glorious Fetters; and if you love me sincerely, and  
 'in good earnest, you will rather wish me a secure  
 'and quiet condition, though mean than an exalted  
 'state, expos'd to Tempests and followed by some dis-  
 'mal Fall.

But notwithstanding these her earnest and reasonable  
 Arguments and Denials, yet by their strong and pres-  
 sing

sing Importunities, they at last wearied her out, and prevailed upon her to consent; whereupon she was immediately proclaimed Queen in *Westminster* and *London*.

There was not much difference in age between the young Lady and King *Edward*, but in Learning and Knowledge she was superiour to him; having the happiness to be instructed by one Master *Elmar*, a Learned and Virtuous Man: which being joyned with an excellent Wit of her own, made her much to be admired.

When the Lady *Mary* heard her Brother was dead being then at *Hunsdon* in *Hartfordshire*, she sent a Letter to the Lords of the Council; wherein she claimed the Crown as due to her by Birth, by Act of Parliament, and by the Last Will of King *Henry* the Eighth. Whereunto the Lords answer, That according to the last Will of King *Edward* the Lady *Jane* was proclaimed Queen, and that by the Divorce of Queen *Katherine* she was made justly Illegitimate, and incapable of the Crown.

The Lady *Mary* was much perplexed at this Letter and in hearing that the Lady *Jane* had been proclaimed Queen in *London*, and some other principal Cities and Towns; she thereupon retires her self to *Framingham* Castle in *Suffolk*, where resorted to her many, both of that County and *Norfolk*, who being always forward in promoting the Gospel, promised her their utmost help and assistance to bring her to the Crown, if she would engage not to attempt any alteration of that Religion which was settled by her Brother King *Edward*.

To this she readily agreed, assuring them that no Innovation should be made in Religion: and this she did with so many Protestations, that none could have doubted of the Truth of her Intention: being thus guarded with the power of the Gospellers, she vanquished the D. of *Northumberland* and all his Adherents and was settled in the Kingdom; but being afterwards petitioned by the said *Suffolk* Men, to remember her

Promises

Promise, she told them, *Since you that are but Members would rule your Head, you shall one day know that Members ought to obey their Head, and not to rule over the same.*

When the Lords of the Council heard how the Countrey came in to the Lady Mary, they also proclaimed her Queen in London; and the Duke of Suffolk being then in the Tower, with his Daughter Queen Jane, the Lords seized upon the Tower, and commanded the Duke to surrender himself a Prisoner; who submitted accordingly, and presently went to his Daughters Chamber, and told her, That she must not now use any Royal Ceremonies any longer, but must be contented to return to her former private condition. To which with a settled Countenance she answered, *Sir, I better like this Message than my former Advancement to Royalty: Out of Obedience to you and my Mother I have grievously sinned and offered violence to my self; now I do willingly, and as obeying the motions of my Soul relinquish the Crown, and endeavour to salve those Faults committed by others, if at least so great a fault can be salved by a willing relinquishment and ingenious acknowledgment.*

Thus continued the Lady Jane with her Husband the Lord Guilford Dudley Prisoners, for about Five Months after Queen Mary came to London, and were then both arraigned and condemned at Guild-Hall for Treason, and then returned back to the Tower.

A while after there was one Fecknam, a Priest, sent to the Lady Jane, to endeavour to seduce her from the true Religion to Popish Idolatry; the substance of which Conference was as followeth.

Fecknam. *Madam, I lament your heavy case, and yet I doubt not but that you bear out this sorrow of yours with a constant and patient mind.*

L. Jane. You are welcome unto me Sir, if your coming be to give Christian Exhortation; and as for my heavy Case, I thank God I do so little lament it, that I rather account it a more manifest Declaration of the favour of God, than ever he shewed to me before: and therefore there is no cause why either you or others

thers, which bear me Good-will, should lament or grieved for this my Case; since it is so profitable to n Souls health.

**Feck.** *I am now sent to you from the Queen and her Council, to instruct you in the True Doctrine of the Right Faith, though I have so great confidence in you, that I hope I shall have little need to labour much with you therein.*

**L. J.** Sir, I heartily thank the Queens Highness, who is not unmindful of her humble Subject; and I hope likewise you will do your Duty both truly and faithfully therein, according as you are sent.

**Feck.** *What is then required of a Christian Man?*

**L. J.** That he should believe in God the Father, Son, and Holy Ghost; Three Persons in one God.

**Feck.** *What is there nothing else to be required or looked for in a Christian, but to believe in him?*

**L. J.** Yes, we must love him with all our heart, with all our soul, and with all our mind, and our Neighbour as our self.

**Feck.** *Why then Faith justifieth not, and saveth not?*

**L. J.** Yes verily, Faith, as St. Paul saith, only justifieth.

**Feck.** *Why, St. Paul saith, If I have all Faith without Love, it is nothing.*

**L. J.** That's true, for how can I love him whom I trust not? Or how can I trust him whom I love not? Faith and Love go both together, and yet Love is comprehended in Faith.

**Feck.** *How should we love our Neighbour?*

**L. J.** To love our Neighbour is to feed the hungry, to cloath the naked, and to give drink to the thirsty, and to do to him as we would do to our selves.

**Feck.** *Why then it is necessary unto Salvation to do good works also; and it is not sufficient only to believe?*

**L. J.** I deny that, and I affirm, That Faith only saveth; but it is fit for a Christian, when that he followeth his Master Christ, to do good works; yet must we not say that they profit to Salvation: For when we have done all, yet we are but unprofitable Servants; and Faith only in Christs blood saveth us.

**Feck.**

Feck. *How many Sacraments are there?*

L. J. Two, One the Sacrament of Baptism, and the other the Sacrament of the Lords Supper.

Feck. *No, there are Seven.*

L. J. By what Scripture find you that?

Feck. *Well, we will talk of that hereafter, but what is signified by your Two Sacraments?*

L. J. By the Sacrament of Baptism I am washed with Water, and regenerated by the Spirit; and that washing is a token to me, that I am a Child of God. The Sacrament of the Lords Supper offered unto me, is a sure Seal and Testimony that I am by the Blood of Christ which he shed for me upon the Cross, made partaker of his Everlasting Kingdom.

Feck. *Why what do you receive in that Sacrament? Do you not receive the very Body and Blood of Christ?*

L. J. No surely, I do not believe so; I think that at the Supper I neither receive Flesh nor Blood, but Bread and Wine: which Bread when it is broken, and Wine when it is drank, putteth me in remembrance, that for my sins the Body of Christ was broken, and his Blood shed on the Cross; and with that Bread and Wine I receive the benefits that come by the breaking of his Body, and shedding of his Blood on the Cross.

Feck. *Why doth not Christ speak these words, Take, eat, This is my Body? Can you require any plainer words? Doth he not say, It is his Body?*

L. J. I grant he says so, and he says, *I am the Vine, I am the Door*, but he is never the more either a Vine or a Door: Doth not St. Paul say, *He calleth things that are not as though they were*. God forbid that I should say I eat the very Natural Body and Blood of Christ; for then I should either take away my Redemption, or else there were two Bodies, or two Christs: One Body was tormented on the Cross, and if they did eat another Body, then he had two Bodies: Or if his Body were eaten, then was it not broken on the Cross; or if it were broken upon the Cross, it was not eaten of his Disciples.

Feck. *Why is it not as possible that Christ by his power could*

could make his Body both to be eaten and crucified, as born of a Woman without seed of a Man, or to walk upon Sea, having a Body; and other such like Miracles wrought by his power only?

**L. 7.** Yes verily, If God would have done any miracle at his Supper, he might have done so; but I think that then he intended no Work nor Miracle, but only to break his Body, and shed his Blood on the Cross for our sins. But I pray answer me this one question, What was Christ when he said, *Take, eat, this is my Body?* Was he not at the Table at this time? When he said so, was he now alive, and did not suffer till the next day? Therefore what took he but Bread? What brake he but Bread? And what gave he but Bread? Now observe what he took, he brake; and what he brake, he gave; and what he gave, they did eat; and yet all this while he himself was alive, and at Supper with his Disciples, or else they were very much deceived.

**Feck.** You ground your Faith upon such Authors as say, *unfay both in breath, and not upon the Church; to whom ought to give credit.*

**L. 7.** No, I ground my Faith upon Gods Word, not upon the Church; for if the Church be a good Church, the Faith of the Church must be tried by Gods Word; and Gods Word must not be tried by the Church: nor more must my Faith. Shall I believe the Church because of her Antiquity? Or shall I give credit to that Church that taketh away from me the part of the Lords Supper; and will let none receive in both kinds? By denying of which to us, they deny to us part of our Salvation. And I say that is an evil Church, and not the Spouse of Christ, but the Spouse of the Devil, that taketh away from the Lords Supper; and taketh from it, and addeth to it: To that Church I think God will add Plagues, and from that Church will take their part out of the book of Life. Do they learn that of St. Paul, whom they know ministred to the *Corinthians* in both kinds? And shall I believe the Church? God forbid.



Feck. That was done for a good intent by the Church to avoid an Heresie that sprang up upon it.

L. J. What shall a Church alter Gods Will and Ordinance for a good Intent? How did King Sam? The Lord God defend.

With such like Arguments did this Priest endeavour to perswade the Lady Jane to forsake the True Religion, but finding that they did little prevail upon her, he took his leave, saying, That he was sorry for her; For I am sure, saith he, we shall never meet.

L. J. Its true, said she, we shall never meet, unless God turn your heart; for I am assured, unless you repent and turn to God, you are in an evil Case; and I pray God in the Bowels of his Mercy, to send you his Holy Spirit; and that as it hath pleased him to give you this great gift of utterance, so he would open the Eyes of your Heart; and so he departed.

While the Duke of Suffolk, Father to the Lady Jane, was in his prosperity, in the days of King Edward, he had belonging to him a certain Learned Man, Mr Harding by name, who was his Chaplain, and an earnest and zealous Preacher of the Gospel in those times, but when the State of Religion began to alter, in the time of Queen Mary, this Man also altered with it; and of a Protestant, became a great Champion in defending the Popish Religion: At whose sudden turning this virtuous Lady being grieved, and lamenting the danger of his Soul; writes her mind to him in this sharp and vehement Letter.

SO oft as I call to mind that dreadful and fearful saying of God, That he which layeth hold upon the Plough, and looketh back, is not meet for the Kingdom of Heaven; and on the other side, the comfortable words of our Saviour Christ, to all those that forsaking themselves, do follow him: I cannot but marvel at thee, and lament thy case, who didst seem to be the lively Member of Christ, but art now the deformed Imp of the Devil. Sometime thou wert the beautiful Image of God, but now the stinking and filthy

thy Kennel of Satan; sometimes the unspotted Spouse of Christ, but now the shameless Paramour of Antichrist; sometimes my Faithful Brother, but now a stranger and Apostate; sometimes a true Christian Soldier, but now a cowardly Runaway: When I consider these things, I cannot but speak to thee, thou seed of Satan, and not of *Judah*, whom the Devil hath deceived, the World hath beguiled, and the desire of Life hath subverted; and hath made thee of a Christian to become an Infidel: Wherefore hast thou taken the Testament of our Lord into thy Mouth? Wherefore hast thou preached the Law, and the Will of God to others? Wherefore hast thou instructed others to be strong in Christ, when thou thy self dost now so shamefully shrink, and so horribly abuse the Testament and Law of the Lord; when thou thy self preachest that we ought not to steal, and yet thou most abominably stealest, not from Men but from God; committing a most heinous Sacrilege, in robbing Christ both of his Body and Soul; chusing rather to live with shame than to die and to reign gloriously with Christ, who is Life in Death unto those that are his? Why dost thou shew thy self most weak, when thou shouldst be most strong? The strength of a Fort is unknown before an assault, but thou yieldest up thy hold before any battery is made against it.

She proceeds to discover the danger of his present condition, and the terrible threats out of the Scripture against backsliders, and Gods severe judgments upon them; and then sets before him most comfortably the Love and Mercy of God, and his gracious Promises of his willingness and readiness to forgive and receive those that are truly penitent; and then concludes most earnestly:

Let I pray you the remembrance of the last day be always before your eyes, remembering that Runagates and Fugitives shall be cast out at that day: who valuing more the World than Heaven, more their Lives than he that gave them their Life, do shrink and fall away.

Spou away from him who never forsook them: And on the  
f An contrary consider the inestimable Joys prepar'd for them,  
now who fearing no danger, nor dreading death, have mani-  
n Sou festly fought against, and gloriously triumpht over all  
onside the powers of Darknes, Hell, Death and Damnation,  
seed through their most valiant & redoubted Captain Christ  
ath de Jesus, who now stretcheth out his Arms to receive you;  
fire who is ready to fall upon your Neck and to kiss you,  
Christ and at last to feast you with the dainties and delicacies  
a take of his own most precious blood; which undoubtedly  
Where if it might stand with his own determined purpose, he  
of Go would be ready to shed again, rather than you should  
rs to be lost. To whom, with the Father, Son, and Holy  
thame Ghost, be all Honor, Praise and Glory for ever. Amen.

nt an Be constant, be constant, fear not for any pain,  
est the Christ hath redeemed thee, and Heaven is thy gain.  
inable The Lady Jane also writ a Letter to her Father, who  
nitting was then a Prisoner in the Tower with her, to this effect:  
of the F Ather, Although it hath pleased God to hasten my  
thame death by you, by whom my Life should rather  
, wh have been lengthened, yet can I so patiently take it,  
st the that I yield God more hearty thanks for shortening  
e mo my woful days, than if all the World had been given  
ore a me into my possession, and my Life lengthened at my  
y bar own Will; and tho I am very well assured of your ex-  
'tream grief, redoubled many ways, both in bewailing  
refer your own woe, but especially, as I am informed, my  
pture woful estate; yet my dear Father, (if I may without  
upon offence rejoice in my own mishap) herein I may ac-  
ly the count my self blessed, that washing my hands in the  
ness Innocency of my Fact, my guiltless blood may cry be-  
ceive fore the Lord, *Mercy to the Innocent*: And yet tho I must  
s mo needs acknowledge that being constrained, and as you  
know well enough, continually assailed, in taking the  
day be Crown upon me, I seemed to consent, and therein grie-  
agate vously offended the Q. & her Laws; yet do I assuredly  
valu trust that this my offence toward God is much the less,  
r Life because that though I were raised to such a Royal E-  
nd fa state, yet my inforced Honour did never agree with

‘ mine innocent Heart: And thus good Father I ha  
 ‘ opened to you the state wherein I at present stand  
 ‘ death being at hand; & tho to you, perhaps it may see  
 ‘ woful, yet there is nothing that can be more welcom  
 ‘ to me, than from this vale of Misery, to aspire to  
 ‘ Heavenly Throne of all Joy and Pleasure, with Ch  
 ‘ my Saviour; in whose stedfast Faith (if it may be la  
 ‘ ful for a Daughter so to write to her Father) the Lo  
 ‘ that hath hitherto strengthened you, so continue  
 ‘ keep you, that at last we may meet in Heaven with  
 ‘ Father, Son, and Holy Ghost; I am

*Your obedient Daughter till de*  
 Jane Dudley.

The Lady *Jane* made this Prayer also, while she w  
 in her Affliction, a little before her Death.

**O** Lord, thou God and Father of my Life, hear  
 ‘ a poor and desolate Woman, who fly unto the  
 ‘ always in all troubles and miseries: Thou O Lord  
 ‘ the only defender and deliverer of those that put the  
 ‘ trust in thee; and therefore I being defiled with fi  
 ‘ encumbred with afflictions, disquieted with trouble  
 ‘ wrapt about with cares, overwhelmed with miserie  
 ‘ vexed with temptations, and grievously tormente  
 ‘ with the long Imprisonment of this vile mass of clay,  
 ‘ sinful Body, do come unto thee O merciful Saviour,  
 ‘ ving thy Mercy and Help, without which so little ho  
 ‘ of Deliverance is left, that I may utterly despair of a  
 ‘ Liberty: And though it is expedient that every Ch  
 ‘ stian should be tried in this Life, and visited with so  
 ‘ affliction, whereby they may be known whether the  
 ‘ be of thy flock or no, and might also know thee a  
 ‘ our selves the better; yet thou that saidst thou woul  
 ‘ not suffer us to be tempted above our Power, be me  
 ‘ ciful to me a miserable Wretch I beseech thee; w  
 ‘ with the Wise Man do cry unto thee, that I may ne  
 ‘ ther be too much puffed up with Prosperity, nor  
 ‘ much pressed down with Adversity; lest I being  
 ‘ full, should deny thee my God, or being brought

low, should despair and blaspheme thee my Lord and Saviour. O merciful God, consider my misery, which is best known unto thee, and be thou now unto me a strong Tower of defence. I humbly beseech thee suffer me not to be tempted above my power, but either do thou deliver me out of this great Misery, or else give me grace patiently to bear thy heavy Hand and sharp correction. It was thy Right Hand that delivered thy People out of the Hand of *Pharaoh*, which for the space of 400 years did oppress them, and keep them in bondage: Let it therefore likewise seem good to thy Fatherly goodness, to deliver me sorrowful wretch, for whom thy Son Christ shed his precious Blood on the Cross, out of this miserable Captivity and Bondage wherein I now am: How long wilt thou be absent? For ever? O Lord hast thou forgotten to be gracious, and hast thou shut up thy Lovingkindness in Displeasure? Wilt thou be no more entreated? Is thy Mercy quite gone for ever, and thy Promise come utterly to an end for evermore? Why dost thou make so long tarrying? Shall I despair of thy Mercy O God? Far be it from me; I am thy Workmanship, created in Christ Jesus: Give me grace therefore to stay thy leisure, and patiently bear thy hand, assuredly knowing that as thou canst, so thou wilt deliver when it shall please thee, nothing doubting or mistrusting thy Goodness toward me; for thou knowest better what is good for me than I do; therefore do with me in all things as thou wilt. and afflict me what way thou wilt: only in the mean time arm me I beseech thee with thy *Armour*, that I may stand fast, my Loins being girded about with the Truth, and shod with the preparation of the Gospel of Peace; above all taking to me the shield of Faith, whereby I may quench all the fiery darts of the wicked, and taking the Helmet of Salvation, and the Sword of the Spirit, which is thy most holy word, praying always with all manner of Prayer and Supplication; that I may refer my self wholly to thy Will, abiding thy pleasure, and comforting my self in those troubles that it shall please thee to send me; seeing

such troubles are profitable for me: and since I am  
 surely persuaded that all which thou dost cannot  
 be well. Hear me, O merciful Father, for his sake who  
 thou wouldst should be a Sacrifice for my sins;  
 whom, with thee and the Holy Ghost, be all Honour  
 and Glory. *Amen.*

During her Imprisonment she made this and several  
 other Prayers, which she uttered with much Affection  
 Faith, and Fervency. The night before she died  
 sent her Sister the Lady *Katharine*, her *Greek Testament*  
 in the end of which she wrote thus:

‘I have here sent you (good Sister *Katharine*) a Book  
 which although it be not outwardly Printed with Gold  
 yet inwardly it is more worth than precious Stone  
 it is the Book, dear Sister, of the Law of the Lord; it  
 his Testament and last Will which he bequeathed  
 to us wretches, which shall lead you to the path of  
 eternal Joy; and if you with a good mind read it, and  
 with an earnest Heart purpose to follow it, it shall  
 bring you to an immortal and everlasting Life: it shall  
 teach you to live, and learn you to die; it shall win  
 you more than you would have gain’d by the possession  
 of your woful Fathers Lands, which if God had  
 prospered you, you should have inherited: so that  
 you apply diligently this Book, seeking to direct your  
 Life after it, you shall be an Inheritor of such Riches  
 as neither the Covetous shall take from you, neither  
 shall Thieves steal, nor Moth corrupt: Desire with  
*David*, dear Sister, to understand the Law of the Lord  
 God; live still to die, that by death you may purchase  
 eternal Life; and trust not that the tenderness of your  
 Age shall lengthen your Life, for as soon, if God call  
 goes the Young as the Old: Labour therefore always  
 to learn to die; despise the World, deny the Devil, de-  
 spise the Flesh, and delight your self only in the Lord  
 be penitent for your sins, and yet despair not;  
 strong in Faith, and yet presume not; and desire  
 with *St. Paul*, to be dissolved and to be with Christ  
 with whom even in Death there is Life: Be like

‘good Servant, and even at midnight be waking, lest  
 ‘when Death comes and steals upon you, like a Thief  
 ‘at Midnight, you be with the evil Servant found sleep-  
 ‘ing; and lest for lack of Oil you be found like the fool-  
 ‘ish Virgins; and like him that had not on the Wed-  
 ‘ding Garment; and so you be shut out from the Mar-  
 ‘riage: Rejoice in Christ as I do; follow the steps of  
 ‘your Master Christ, and take up his Cross; lay your sins  
 ‘upon him, and always embrace him: And as touching  
 ‘my death, rejoyce as I do (good Sister) that I shall be  
 ‘delivered of this corruption, and put on Incorruption;  
 ‘for I am assured that I shall for losing a mortal Life,  
 ‘win an immortal Life; the which I pray God to grant  
 ‘you, and send you of his Grace, to live in his Fear,  
 ‘and to die in the true Faith of Christ; from which in  
 ‘the name of God I exhort you that you never swerve,  
 ‘neither for hope of Life, nor for fear of Death; for if  
 ‘you deny his Truth to lengthen your Life, God will  
 ‘deny you, and withal shorten your days; and if you  
 ‘cleave unto him, he will prolong your days to his Glo-  
 ‘ry and your Comfort: to which Glory God bring me  
 ‘now, and you hereafter, when it shall please him to call  
 ‘you: Fare you well, good Sister, and put your only  
 ‘trust in God, who only must help you.

In the morning of the day wherein this Lady suffered,  
 her Husband, the L. *Guilford Dudley*, a gallant young  
 Gentleman, was carried out to the Scaffold on *Tower-hill*,  
 where with Prayers in a most penitent manner he end-  
 ed his Life, whose Body all bloody, being laid in a Cart  
 together with the Head, wrapt in a Cloath, was brought  
 to the Chappel within the *Tower*, even in the sight of  
 this sorrowful Lady; a Spectacle more deadly than was  
 the Ax of her Death.

And now her part came next to be acted, for which  
 a Scaffold was erected upon the Green within the *Tower*,  
 upon which she mounted with a chearful Countenance;  
 and looking upon the People with great constancy, she  
 spake in this manner:

*Good People, I am come hither to die, and by a Law I am*



condemned to the same; my offence against the Queens Highness, was only in consenting to the Device of others, which now is deemed Treason; yet it was never of my seeking, but by counsel of those who should seem to have further understanding in things than I, who know little of the Law, & much less of Titles to the Crown: But touching the procurement thereof by me, on my behalf, I do here wash my hands in Innocency before God and the face of you all this day: And therewith she wrung her Hands, wherein she had her Book, and then she said further: I pray you all good Christian People, to bear me witness that I die a True Christian Woman, and that I do look to be saved by no other means but only by the Mercy of God, in the Blood of his only Son Jesus Christ: And I do confess, that when I did know the Word of God, I neglected the same, and loved my self and the World; and therefore this Plague and Punishment is justly befall me for my Sins; and I yet thank God of his goodness that he hath been pleased to give me a time and respite to repent in: And now good People while I am alive, I pray assist me with your Prayers.

She then kneeled down and said in English, in a most devout manner, the 51 Psalm, throughout to the end, and then standing up, she gave her Gloves and her Handkerchief to her Maid, and her Book to Mr. Bruges Lieutenant of the Tower; after which she pulled off her Gown, and the Executioner offering to help her, she desired him to let her alone, and turning to her two Gentlewomen, they helpt her off with it and her other Garments, and gave her a fine Handkerchief to tie about her Eyes; then the Executioner fell upon his knees and asked her forgiveness; to whom she said, *The Lord forgive thee, and I do, and I pray dispatch me quickly.* He then desired her to stand upon the Straw, doing which she saw the Block; and so kneeling down, she said, *Will you take it off before I lay it down?* The Executioner answered, *No Madam:* Then she tied the Handkerchief about her Eyes, and feeling for the Block, she said, *What shall I do? Where is it? Where is it?* And one of the Spectators guiding her thereunto, she laid her Head upon the Block, and stretching forth her Body she said, *Lord into thy*

# Death of the Lady Jane Grey. 237

thy hands I commend my Spirit; which was scarce uttered before she received the fatal stroke of the Ax, and thus she ended her Life, Feb 12. in the year 1554, and in the sixteenth year of her Age; of whom Mr. Fox writes these two Verses :

*Tu quibus ista legas incertum est Lector ocellis,*

*Ipse equidem siccis scribere non potui.*

What Eyes thou read'st with Reader know I not,  
Mine were not dry when I this story wrote.

Never was any Ladies fall more lamented; and this was very remarkable, That Judge *Morgan* who gave the Sentence upon her, presently after fell Mad, and in all his distracted Fits, cryed out continually, *Take away the Lady Jane, take away the Lady Jane from me.* And in this extream distemper ended his Life.

Some report that the Lady *Jane* was young with Child when she died, which if true, the greater was the cruelty of her Adversaries, to destroy Root and Branch at once: She was indeed an excellent Lady, and indued with many more virtues than are usually found in her Sex; in Religion and Piety she was very zealous, her devout Prayer to God, and her Letters and Speech demonstrate no less: she was but 16 years of Age when she died, no way ambitious of Honour, never having adired her self in Regal Ornaments, but constrainedly and with Tears; although she was of high Birth and Quality, yet were not her Parents any way indulgent to her in her Child hood, but rather more severe than needed to so sweet a temper; yet the harshness of her breeding compacted her Soul to the greater Patience and Piety, whereby she proved the mirror of her Age.

One time Mr. *Roger Ascham*, coming to wait upon her at *Broadgate* in *Leicestershire*, he found her in her Chamber, reading *Phædon Platonis* in Greek, with great delight, whilst her Father, and Mother, and all the Household were Hunting in the Park: He asking her how she could lose such Pastime, she smiling answered, *I think all the sport in the Park is but a shadow of that Plea-*

sure I find in this Book: Adding further, That it was of the greatest Blessings that God ever gave her, in seeing her sharp Parents, and a gentle Schoolmaster, who made her take delight in nothing so much as her studies.

When the Lady Jane was very young, she was sometime at New-hall in Essex, the Lady Marys House; who being desired by the Lady Ann Wharton to walk abroad with her; as they passed by the Chappel, the Lady Wharton made a low Courtesie to the Popish Sacrament hanging over the high Altar, which when the Lady Jane saw, she wondred at it, and asked her if the Lady Mary were there, she said No, But I make Courtesie to him that made us all: Why, says the Lady Jane, how can he be that made us all, when the Baker made him? Which Speech the Lady Mary being informed of, never affected her afterward, as well appeared by the Sequel.

While she was in the Tower a Prisoner, these Verses were found written by her on the Wall with a Pin:

*Non aliena putes homini quæ obtingere possunt,*

*Sors Hodierna mihi, cras erit illa tibi.*

Think nothing strange, chance happens unto all,  
My Lot's to day, to morrow thine may fall.

And this,

*Deo juvante nil nocet livor malus,*

*Et non juvante, nil juvat labor gratis.*

*Post Tenebras*

*Spero Lucem.*

If God protect, no malice can offend me,  
Without his help there's nothing can defend me.

After Night

I hope for Light.

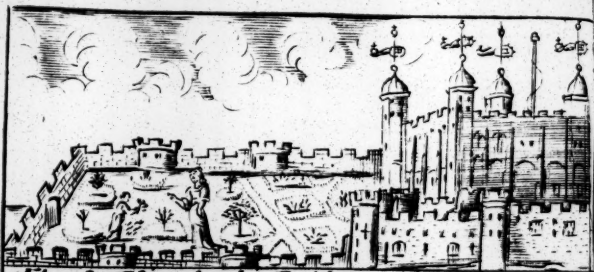
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*The L. Elizabeth Prisoner in the Tower*



*The L. Elizabeth before her Sister Q. Mary*



*Queen Elizabeth rides in Triumph through London*



*The Spanish Invasion in the Year 1588:*

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*Remarks on the Troubles*

O F

Q. ELIZABETH

*In her YOUTH,*

*Before she came to the CROWN.*

**T**He happy and most successful Reign of this glorious Queen and Royal Virgin, hath been written at large in Latine as well as English, whereby Foreign Nations have been informed of her admired Virtues, and her politick and religious Government; but for that part of her Life which concerns her young and tender Age, our Historians have been sparing to write.

Therefore as they describe to you a Queen, this exposes to your view a young Princess; they give an account of her when in her Majesty, this of her Minority: they deliver the passages of her incomparable Life from her taking the Scepter, to her being laid in her Sepulchre, all the time she was a Sovereign Princess; this only from her Cradle to the Crown, while she was a sad and mournful Subject.

Queen *Elizabeth* was Daughter to King *Henry* the Eighth and Queen *Ann Bullen*, Daughter to the Earl of *Wiltshire* and *Ormond*; after the King had divorced his first Wife, Queen *Katharine* of *Spain*, which for what cause it was done is yet doubtful: but if we may credit King *Henry's* own Protestation, in open Court upon the Tryal, the first original of his scruple of Conscience was, That the French King having sent the Bishop of *Bayon* to treat of a Marriage between the Duke of *Orlance* his second Son, and the Lady *Mary* the only surviving Child of K. *Henry* and Q. *Katharine*; as the Match was upon the point of concluding, the Bishop began to

to demur upon it, and desired time to consider of till he were fully satisfied whether the Lady *Mary* were born Legitimate, since *King Henry* had married his eldest Brother Prince *Arthur's* Wife.

But whatever was the cause, the effect of it was that Queen *Katharine* was Divorced, and upon the 25th January, 1533, the King was married in his Closet at *Whitehall* to the Lady *Anne Bullen*, whom he a little before had created Marchioness of *Pembroke*, but it was kept private, few being present at the Ceremony, which was performed by Doctor *Rowland Lee*, a while after made Bishop of *Chester*.

On *Easter Eve*, Apr. 12. following, the K. understanding the Q. to be Young with Child, she went to Chappel openly as Queen, and was the same day publicly proclaimed Q. of *England*; and upon *Whitsunday* following, was Crowned at *Westminster*, with all Pomp, State, and Magnificence imaginable.

Upon *Septemb. 7* following, being Sunday, between 3 and 4. in the Afternoon, Q. *Ann* was delivered of a Fair Daughter at *Greenwich*, to the great Joy both to the King and People; who was Christned on the third day following, the L. Mayor of *London* and his Brethren with above Forty other Grave Citizens, being commanded to attend upon the Solemnity, which was performed at *Greenwich*. The Font was of Silver, placed in the middle of the Church, with an ascent of 3. Steps. The Old Dutches of *Norfolk* carried the Child, which was wrapt in a Mantle of Purple Velvet: The Godfather was *T. Cranmer*, Archbishop of *Canterbury*, and the Godmothers, the Dutches of *Norfolk*, and the Marchioness of *Dorset*, both Widdows.

The Lady *Eliz.* and the Lady *Mary*, were not brought up together but apart, each by their own Mother, which it may be was the reason why they were afterwards so different in their Dispositions, and so contrary in their Religion; both of them imitating the manner and following the steps of their Mothers: Q. *Katharine* Living and Dying a zealous Roman Catholick, and



*Ann* both in her Life and Death was resolute in defence of the Reformed Protestant Religion, which is thought was one cause of her so sudden fall, by the instigation of some Roman Catholicks near about the K. he himself being no friend to that party; as afterwards he made too sadly appear.

On *May* day 1536, there was great jussing held at *Greenwich*, in which the chief challenger was the *L. Rochford*, Brother to the Q. and the Defendants were *Hen. Norris* of the K's. Bed Chamber and some others; they managed their Arms with great dexterity, and came off with the loud applause of the Spectators.

The K. at the first seemed to be very much pleased as to outward appearance, but about the middle of the Triumphs, like a Storm in the midst of a great Calm, the King rose suddenly from his Seat, and attended with 6 Persons only, took Barge and immediately went to *Westminster*, causing no small amazement in the People; every one conjecturing as their fancies led them, what might be the occasion thereof: all things were that night hushed up and quiet, and no appearance of Discontent was perceived, either in the K. or any of the Court; but the next morning betimes, *George Bullen L. Rochford*, the Q's Brother, and *Hen. Norris* the Defendant, were taken out of their Beds, and both conveyed to the *Tower*.

The Q. understanding it, was struck with extream fear and trouble, and having dined with very little content, because the K. had not (as his custom was) sent any of his Waiters to bid *Much good do it her*; and also perceiving some of her Servants about her with tears in their eyes, and others with sad and dejected looks towards the earth, it bred strange thoughts in her mind; yet being confident in her own innocency, it caused rather her amazement than fear..

The same day came into her Chamber Sir *T. Audley* L. Chancellor, the *D. of Norfolk* and *T. Cromwell* Secretary, and a distance after them Sir *W. Kinsman*, Constable of the *Tower*; at first she thought they had come

to comfort her about the Imprisonment of her Brother, but observing them not to look so pleasantly upon her as they usually did, she began to mistrust their Mes- sage; but casting her Eye behind them, and seeing the Constable of the *Tower*, she was then too sure that her Death was approaching, and that these were the Heralds to bid her prepare for it: therefore expressing more Modesty than Majesty, both in her Countenance and Behaviour, she desired to know their business which the Chancellor delivered to her in few words; telling her, *That it was his Majesties Command that she must presently be conveyed from thence to the Tower, there to remain during his Highness pleasure*; to which she answered, *That her Innocency and Patience had armed her against all Adversities whatsoever, and if that were his Majesties Command and Pleasure, he should with all humility be obeyed therein.*

And so without changing her Habit, or taking any thing necessary for her remove, she put her self into their custody, and was by them conveyed into her Barge; and so at 5 a Clock in the Evening she came into the *Tower*, and by the Lords and the Lieutenant was brought to her Chamber; to whom at their departure, falling upon her Knees, she spake thus:

*I beseech God Almighty to be my help and Assistance, so far as I am not guilty of any just Crime that can be laid to my charge: Then turning to the Lords, she said, I treat you to beseech the King on my behalf, that it will please him to be a good Lord unto me. Upon Which words she departed from her.*

The 15th. of the same month the Lords of the Council met at the *Tower*, and the Q. was called to the Bar and Arraigned before the D. of Norfolk who sate as High Steward, the L. Chancellor on the right hand and the D. of Suffolk on the left, with several other Lords and the E. of Surry, Son to the D. of Norfolk, sate just against his Father, as E. Marshal of England.

The Queen sitting in a Chair, was accused of diverse Crimes, but especially of Incontinency; to which

answer

answered so fully and clearly, and with that Gravity & Discretion, that she appeared to the Spectators to be altogether innocent; and yet when it was expected she should have been acquitted, the Jury brought her in Guilty; upon which she was Condemned, and had Judgment either to be Burnt or Beheaded, at the K's Pleasure. After Sentence the Court broke up, and she was conveyed back to her Chamber; the Lady Bullen her Aunt, and the Lady Kinsman, the Constables Wife attending her.

Two days after were brought unto *Tower-hill G. L. Rochford, Hen. Norris, Mark Smeaton, W. Breton, and Fra. Weston*, all of them of the K's. Privy Chamber, who were there all beheaded, no reason being given but that they deservedly suffered for matters concerning the Convicted Queen.

And 2 days after this, the Queen was brought to the Green within the Tower, and there being a Scaffold erected, she was brought upon it, where were present most part of the Nobility, the Lord Mayor of London, and some of the Aldermen, with many other Spectators, to whom she spake as followeth:

*My Honourable Lords, and the rest here assembled, I beseech you all to bear witness with me, that I humbly submit myself to undergo the Penalty to which the Law hath Sentenced me; as touching my Offences I am sparing to speak, they are best known to God; and I neither blame nor accuse any man, but commit them wholly to him; beseeching God that knows the secrets of all hearts to have mercy on my Soul, next I beseech the Lord Jesus to bless and save my Sovereign Master the King, the Noblest and the Mercifullest Prince that lives; whom I wish long to Reign over you: He hath made me Marchioness of Pembroke, vouchsafed me to lodge in his own Bosom; higher on earth he could not raise me, and hath therefore done well to lift me up to those blessed Innocents in Heaven.*

Having thus spoken with a smiling and chearful Countenance, as not in the least affrighted with the terror of Death, she patiently submitted her self to the stroke; and kneeling down she only uttered this short Ejaculation

tion, *Lord Jesus Christ into thy Hands I commend my Soul* at the close of the last word, the Executioner at a blow struck off her Head.

Thus died *Q. Anne*, who was no sooner frown'd by the K. but was immediately forsaken of her Friends and Servants: and thus the Young Lady *Elizabeth* her Daughter lost her Mother before she could do anything but smile upon her: She died the *Phoenix* of her Sex, but she left a Daughter behind who proved the *Phoenix* of her Age; of whom these two Verses were written:

*Phoenix Anna jacet, nato Phœnice, dolendum,  
Sæcula Phœnices nulla tulisse duos.*

Here *Ann* a *Phœnix* lies, who bore her like, 'tis  
Never one Age two *Phœnixes* hath had.

*K. Hen.* loth to shew himself too sad a Widdow for so good a Wife, was the very next day after her Death married to the Lady *Jane Seymour*, Daughter of *Sir J. Seymour* Knight, and Sister to *Edw. Seymour* Earl of *Hartford* and Duke of *Sommerfet*.

*Octob. 12. 1537* *Q. Jane* was delivered both of a Son and her own Life together at *Hampton Court*: It is said that news being brought to the K. when she was in Travail, that her Travail was so very violent that her Life was in danger, and that there was a necessity that either the Mother or the Child must perish: His Answer was *That the Mother then should die, for he was sure he could have more Wives, but uncertain whether he should have more Children*: Whereupon they endeavoured to save both if possible, but were forc'd to rip up her Body, to make way for the Child; two days after which she gave up the Ghost.

The Queen died much pitied, and the Young Prince *Edw.* was the 18th of the same Month Created Prince of *Wales*, and Duke of *Cornwall* and *Chester*.

*K. Hen.* was so joyful for his Son, that he seemed to have forgot his 2. Daughters; yet of them both, the Lady *Eliz.* seemed to be most in Grace and Favour with him; for when the Lady *Mary* was commanded from

the Court, and not suffered to come within a certain limit appointed her, yet the Lady *Eliz.* was admitted to keep Company with the Young Prince, who in his Minority was committed to the Tuition of Dr. *Cox* and Sir *J. Cheek*; who instructed both him and the Lady *Eliz.* she was 3 years older than her Brother, and therefore did use in her pretty Language, to teach and direct him in the Principles of Religion, and other Instructions; and Archbishop *Cranmer* her Godfather, was very careful over the Lady *Eliz.* as he that at the Font had taken the charge upon him to see her Educated in all Piety and Vertue. By this their converse together there grew an entire and cordial affection between this Brother and Sister, and they were both so pregnant and ingenious that they desired to look upon Books as soon as they knew any thing; and their first hours were spent in Prayers and other Religious Exercises, either reading some History of the Old Testament, or hearing some Exposition on some Text of the New. The rest of the morning they were instructed either in some other Language or Science, or else in such Moral Learning as might best conduce to the Instruction of Princes. And when he was called out to any Youthful Exercise befitting his Age, she in her private Chamber betook her self to her Lute or Viol; and wearied with that, to practise her Needle.

This was the constant course of their Employments, God was the Center of all their Actions; they began with God and he assisted them, so that in a short time they were well entred both in Languages and Arts. Most of the usual Tongues in Christendom they made their own, as *Greek, Latine, French, Italian, Spanish, and Dutch.*

These tender young Plants being past their Childhood, and now beginning to flourish, the Old Stock begins to wither for *K. Hen.* finding himself to be dangerously sick and his Disease daily increasing upon him, called his Council about him, and made his Last Will and Testament; part of which, as much as concerns

cerns this Discourse, shall be set down as it was taken out of the Original, dated Decemb. 30. 1546.

Item, We give and bequeath unto our two Daughters Mary and Elizabeth, if they shall be married to any Foreign Potentate the sum of Ten thousand pounds apiece, to be paid them by consent of our Council, in Money, Plate, Jewels, and Household Stuff, if we bestow them not in our life time; or a larger Sum, at the discretion of our Executioners, or the more part of them: And both of them upon our blessing to be ordained as well in Marriage as all other lawful things, by advice of our foresaid Council. And in case they will not, then the Sums to be diminished at our Councils pleasure. Further, Our Will is, That from the first hour of our Death, until such time as they can provide either of them, or both, of an honourable Marriage, they shall have either of them, or both of them, Ten thousand pounds, Ultra reprisas, to live upon. A Portion is small, that many Noblemans, yea Gentlemans Daughters, hath had a larger, though they had no Alliance nor Claim to the Crown; but so it pleased the King at that time.

Upon the Nineteenth of January 1546. K. Hen. departed this life, and on the same day was his Son proclaimed King, by the name of Edward the Sixth, being then Nine years old; and was crowned February 19. following.

The K. was no sooner crowned, but the Lady Elizabeth gave way to his State, and there was now a discontinuance of that frequent and familiar freedom that was usual betwixt them; formerly she loved him as a Brother, now she honours him as a Sovereign; the Death of the Father, which raised him to the Crown, removed her from the Court; set him in the Throne, and sent her down into the Countrey: In which retirement, being nobly attended by divers Ladies and Gentlewomen, as well as her own Servants, she led, though a more solitary, yet a more contented life; as having now more leisure to contemplate and practise those Exercises and Instructions wherein she had formerly been conversant.

Being

Being settled in the Countrey, to add to her Revenue, she had many gifts sent her by the K. who often sent to know her health; being very careful both of her Honour and Safety: There she lived under the charge of a Noble and Vertuous Lady, who was called her Governess. She was now near Fourteen years old, when one of her Uncles brought to her a Princely Suitor, the Son of the K. of Denmark, of a Comely Personage. He after many Addresses and Solicitations, both of himself and others, finding the coldness and indifferency of his Reception, as also the immutable Resolution of the Lady to lead a single life, returned into his own Countrey.

This unwelcome motion of Marriage, made her still live more solitary and retired, and if at any time the K. her Brother did upon any weighty and important occasion, send for her to come to Court, she stayed there no longer but to know his Majesties pleasure, and to make an humble tender of her Duty and Allegiance; and then with all convenient speed returned back into the Countrey, where she spent all the time of her Brothers Reign.

In the year 1553. July 2. died K. *Edm.* the Sixth in the Seventh year of his Reign, the Lady *Eliza.* then residing at her Mannor in the Countrey; who much lamented the death of her Brother: being also strangely perplexed in her mind to think what the present confusions in the State, by the proclaiming of the Lady *Jane,* might come to; but considering that both her Sisters and her own Title to the Crown, were now like to be excluded, she resolutely aided her Sister with Five hundred, men, her self being in the head of them: and the Storm being over, and her Sister *Mary* proclaimed Queen, she attended her Majesty to the Tower of London; where were released the D. of *Norfolk* the Lord *Courtney,* and Dr. *Gardiner*; and presently after several Popish Bishops, that were suspended in the time of King *Edward,* were restored again, and several Protestant Bishops, thrown out; and there began to appear the face of a miserable Kingdom. The



The Q. rid from the *Tower of London* thorow the City toward the Pallace at *Westminster*, and the Lady *Eliz.* whom hitherto she shewed her self very gracious and pleasant, as to outward appearance, rode in a Chariot next after her, drawn with Six Horses tract in Cloath of Silver, the Chariot being covered with the same.

*Octob. 5.* following, Q. *Mary* was crowned at *Westminster* by *Stephen Gardiner* Bishop of *Winchester*, the Lady *Elizabeth* having Princely attendance at the Coronation.

After this the Parliament began wherein besides the supplanting of the Protestant Religion, the Lord *Guildford Dudley* and the Lady *Jane* are arraigned and convicted of Treason, and afterward executed; and presently after the D. of *Northumberland* and the D. of *Suffolk* were both beheaded upon the same Account, and it was generally feared that the Lady *Eliz.* turn would be next. For the Queen was no sooner crowned, but she slighted her and removed her into the Countrey. The good Lady was in the mean time much troubled to see the True Religion rejected, and Superstition and Idolatry advanced; but especially because she understood that her Life was the But and Mark they aimed at: yet the Snare was broken and she passed the Storm, & at last arriv'd safely to the joy of all true-hearted Christians. She swam to the Crown thorow a Sea of Sorrow, and when she had attained it, how often was her life in danger by Popish Malice and Cruelty; so that we may observe that our life is always subject to many storms and sorrows, and that we ought not to hope for rest and peace on this side Heaven.

Among many other Enemies, there was none appeared more openly against her than *Stephen Gardiner* Bishop of *Winchester*, who with other Papists as well of the Clergy as Laity, endeavoured by all means possible, not only to supplant her from the love of the Q. but also to deprive her of her life, For the better effecting whereof, a fair occasion seemed to offer it self. For one *Sir Tho. Wyatt* having made an Insurrection against the Q. which was soon suppressed, and himself, with many other

others Executed for the same. The Enemies to the Lady *Eliz.* took this opportunity, to make her suspected of the *Q.* which she at first took little notice of, but afterward by the Aggravations of Bishop *Gardiner*, the *Q.* was mightily enraged against her; insomuch as she sent down a very strict Order to *Albidge*, where the Lady *Eliz.* then sojourned, to have her immediately brought up to *London*, there to answer all such Articles as should be objected against her.

The Charge was committed to Sir *John Williams* Lord of *Tamworth*, Sir *Ed. Hastings* & Sir *T. Cornwallis* all 3 Councilors of State, with a Guard of 205. Horse attending them.

The Lady *Eliz.* was at this time dangerously Sick, almost to Death; the day was quite gone and evening was come on: The news being brought her that her House was beset with such a strength, although she was fully satisfied of her own innocency, yet she was greatly amazed; but, before she could recollect her self, there was great calling at the Gate; she sending to demand the cause, the Lords stepped into the House without demanding leave, and coming into the Hall, they met Mistress *Ashly*, a Gentlewoman that attended her, and desired her to inform her Lady that they had a Message to deliver her from the Queen: The Lady *Eliz.* sent them word, *That it was an unseasonable time of night, and she was in her Bed and dangerously Sick, and did therefore intreat them to defer the Delivery thereof till morning:* But they without reply followed the Gentlewoman into the Ladies Chamber, and came to her Bed-side; at the sight of them she was much troubled, and told them she was not pleased at their uncivil intrusion: they perceiving, by her faint speaking, her great weakness of Body, desired her Graces pardon; telling her they were very sorry to see her so ill, especially because it was the Queens express Will and Pleasure, that she must appear before her Majesty this month: To whom she answered, *That the Q. had not a Subject in the whole Kingdom more ready and willing to tender their Service to her Highness than her self; yet she hoped withal that they*

who

who were Eye-witnesses of her weakness and disability, might out of their own goodness and charity, dispense with their extremity of haste: But they told her their haste was such as their Commission was to bring her alive or dead: *For* *Commission it is*, said she.

Then they consulted with her Physicians, charged them upon their Allegiance, to resolve them whether she might be removed from thence without eminent Danger and Peril of her Life: upon conference together, they returned answer, that she might undergo the Journey without Death, though not without great Danger; her Distemper being hazardous though not mortal. Having heard their Judgments, they informed her Grace, that she must of necessity prepare her self for to-morrow's Journey, and withal, that the Q. out of her great Favour and Care for her Health, had sent her on Litter: At which words she raised up her self upon her Pillow, *Thanking the Q. for that Grace and Favour bestowed upon her; telling them that she would contend with Death for her Life before her Majesty, and with that small strength she had, be ready for them against the morning.* Intreated them in the mean time to take such slender Provision for her House at that time could afford, and afterwards repose themselves in such Lodgings as were provided for them; and so bid them good night. And they took their leave of her, with great Respect and Reverence to her Person; and after they had set a strong Watch on the House, they first Supt and then went to Bed.

In the Morning by Sun-rising the Lady *Eliz.* went to her Litter, and set forward toward London: The People as she past along wondring at so great a guard attend her, whom they so dearly loved; and seeing her carried as a Prisoner, greatly lamented her condition: some sighing, some weeping, others shaking their Heads and others loudly beseeching the Lord God Almighty to safeguard and protect her from all her Enemies. Thus she past to Redburn, where she staid that night: being so weak that she was not able to ride above the stile the next day, tarrying that night at Sir *R.*

Rowlets House at St. Albans, from thence she went to South Mymms, and the next day to Highgate; where continuing still weak in Body, she staid that night, and the next day came to the Court, where she was shut up in a private Chamber for full 14 days, alone and without comfort; not being suffered to see or speak with any Friend, but only the Lord Chamberlain, and Sir John Gage, who attended at the door of her Lodging; having no comforter but her Innocence, and no companion but her Book: but she was armed with Patience to undergo all Afflictions, and to endure all Troubles.

On the Friday before Palm Sunday Gardiner Bishop of Winchester, and 9 more of the Council, ordered her to be brought before them; being come and offering to kneel, the Earl of Suffex would by no means suffer her, but commanded a Chair to be brought for her: Then Gardiner, as the Mouth of the rest, began very sharply to reprove her (as if she had already been proved guilty) for having a hand in Wyat's Rebellion: To whom she mildly answered, with a modest Protestation, that she never had the least knowledge of his Practice or Proceedings: For proof whereof, saith she, when Wyat at his death was by some malicious Enemies of mine demanded whether I was any way knowing or accessory to his Insurrection, even then at the parting of his Soul and Body, having prepared himself for Heaven, when no dissimulation can be so much as suspected, even then he pronounced me guiltless: Besides, The like question being demanded of Nicholas Throgmorton and James Crofts at their Arraignment, I was likewise cleared by them; and being acquitted by all others, My Lords, would you have me to accuse my self?

After this she was questioned about an Insurrection in the West, raised by Sir Peter Carew: but she answered to every particular so distinctly and clearly, that they could not take hold of the least circumstance to prove her guilty; which Gardiner perceiving, told her, That it would be the safest course to submit her self to the Queen, and to beg pardon of her Gracious Majesty: Whereunto the Princess answered, That Submission con-

fest a Crime, and Pardon belonged to a Delinquent; either which being proved by her, she should then, and not till then, make use of his Lordships Counsel: Whereupon Gardiner told her, she should hear more anon. And so with the rest of the Lords went immediately to know the Queens further pleasure.

They being departed, the Lady was left alone, without either Servant to attend her, or Friend to comfort her; but after a while Gardiner and the rest entered the Chamber, and told her, It was her Majesties pleasure that she must presently be conveyed to the Tower, and that her Household was dissolved, and all her Servants discharged, except her Gentleman Usher, 3 Gentlewomen, and 2 Grooms; and that for her Guard 200 Northern White Coats were appointed that night to watch about her Lodging, and betimes in the morning to see her safely delivered into the custody of the Lieutenant of the Tower.

The name of the Tower struck a deep horror into her mind, and made her at first look pale, but recollecting her self she spoke thus:

Alas my Lords, How comes it that I have so incensed my Sister and Sovereign? if it be thought to be either criminal capital to be Daughter to K. Henry, Sister to K. Edward of sacred Memory, or to be next in blood to the Queen, I may perhaps incur the severity of Censure, as well as the rigour of the Sentence: but otherwise I protest before Heaven and you, never either in Act or Thought, have trespassed against her Majesty, whose pleasure, if it be so that I must be confined, and my Liberty restrained; my humble Suit to you is, that you would be Petitioners to her Majesty on my behalf, that I may be sent unto some other place less notorious; that being a place for Traitors and Malefactors in the highest degree.

The Earl of Suffex replied, that her Request was both just and reasonable, desiring the rest of the Lords to join with him on her behalf: upon which Gardiner interrupted him, and told him, It was the Queens absolute Command that it should be so, and her pleasure was unalterable. After a little pause, Well, says she,

FleBILE Principium melior fortuna sequetur. Injuri-

but the tryal of our Patience, and troubles are only instructions to teach us Wisdom; by the one Falshood from Faith may be perceived, by the other true Friends from Traytors may be easily discerned. Gutta cavat lapidem ———

Hard things may be mollified, and crooked things straightened; a Rock will in time relent, and Troy though it stands out long, yet yields at last: Whilst there is a Sun to set I will not despair of a good Issue; Non omnium dierum Sol occidit, shall be still my Comforter. And with these words they left her for the present.

That night the Lady Elizabeth spent in Devotion, and the next morning two Lords brought her word that she must go immediately to the Tower, and that the Barge was ready at the Stairs to convey her thither: For, says one of them the Tyde will stay for no Body: Upon which she humbly desired them that she might only have the freedom of one Tide more, and that they would entreat the Queen she might obtain so small a favour: Whereunto it was replied, That it was a thing that was not possible to be granted. Then she desired that she might write to the Queen, which one of the Lords would not admit; but the Earl of Essex being the other that was sent from the Queen, kneeling to her and kissing her hand told her, That upon his own peril she should not only have the liberty to write, but as he was a True Manto God and his Prince, he would deliver her Letter to the Queens own hands and bring an answer of the same, whatsoever came thereof. Now while she was writing (for it was not a few lines could sufficiently discover her Sorrows, being so great in quantity and so extraordinary in quality) the Tide was spent, whereupon the Lords whispered together designing to take advantage of the next Tide; but that was thought inconvenient, because it fell out to be about midnight, and that being in the dark it might be feared she might be rescued and taken from them: Therefore the next day, being Palm Sunday, they repaired unto her Lodging again, and desired her to prepare her self, for that was the last hour of her liberty, and she must go into the Barge presently: Where-

unto she reply'd, *The Lords will be done, since it is by Highnesses pleasure, I am therewith very well contented.* And so she pass'd through the Garden and the Guard, to take Water, looking back upon every Window, and seeing none that took pity on her Afflictions, said thus *I wonder whether the Nobility intend to lead me, being a Princess and of the Royal Blood of England: Alas! Why being harmless innocent Woman, am I thus hurried to Captivity, O Lord of Heaven knows whither? for I myself do not.* There was great haste made to see her in the Barge, and great care taken that she should pass by London unseen, which was the cause she was much endangered; for the Tide being low, and the Barge men fearing to shoot the Bridge, were yet forced to do it; upon which the Stern of the Barge struck against one of the Arches, and wanting Water grated against the Channel in great danger of being overwhelmed; but God in his mercy preserved her to a better Fortune. The Lady *Elizabeth* escaping this danger was landed at the Tower Stairs commonly called *Playters Bridge*; she was very loath to have gone ashore there, representing to them her Loyal Behaviour both to the Q. and State; but being interrupted by one of her Charlish Convoys, she went ashore, but fell short into the Water, and she spake thus: *Speak it before thee O God, having no Friend but thee wherein to put my confidence. Mine Lord is my true Subject, being Prisoner, as ever landed at these Stairs, first Julius Caesar laid the first Foundation of this structure: 'Tis well if it prove so, said one of the Lords, it will be the better for you.* As she pass'd along, the Wardens then attending said, *God bless your Grace;* for which some were rewarded in words, and others fined in their Purses. The Lady *Elizabeth* was then delivered to the charge of the Constable of the Tower, who received her as his Prisoner, and told her that he would show her her Lodging; but she being faint, began to complain of her illness: whereupon the good Earl of *Suffolk* seeing her Colour change and that she was ready to sink, called for a Chair, but the Constable would not suffer it; upon which she fell down



down upon a Stone, at which very time there fell a very great Shower of Rain, the Heavens themselves seeming to weep at her inhumane usage; the Earl of *Sussex* offered to cast his Cloak about her, but she would by no means admit him: Then Mr. *Bridges* the Lieutenant, intreated her to withdraw her self from the storm into some place of shelter: to whom she answered, *I had better to sit here than in some worse place, for God knows, not I, whither you intend to lead me:* At which words looking upon her Gentleman Usher and seeing his Eyes full of tears, she told him, *He did not will to disconsolate her with his sorrow, who had so much grief of her own, that she did much question whether she had strength enough to support it.*

Being then brought to her Lodging and lockt and bolted therein, with some of her Servants, she was much troubled and perplexed, and called to her Gentlewoman for her Book; desiring of God not to suffer her to lay her Foundation upon the Sands, but upon the Rock; so that all blasts of blustering Weather might not prevail against her: saying, *The Skill of a Pilot is unknown but in a Tempest, the Valour of a Captain is unseen but in a Battle; and the worth of a Christian is unknown but in Trial & Temptation: This earthly Globe, O Lord, is but a Theatre on which thou hast placed us to see some proof from hence of our sufficiency: Death will assail us, the World will entice us, the Flesh will endeavour to betray us, and the Devil is ready to devour us; but all this and much more shall never deject my Spirit: for thou O K. of Kings art my Spectator, and thy Son Christ, my Saviour Jesus, hath already undergone these tryals for my encouragement; I will therefore come boldly to the Throne of Grace, There it is I am sure that I shall find comfort in this time of need: Though an Host should encamp against me, my heart shall not fear; though War should rise against me in this I will be confident; Thou Lord art my light and my Salvation, Whom shall I fear? Thou Lord art the strength of my Life, of whom shall I be afraid?*

In the mean time the Lords took advice about her, and resolved to set a strict Guard upon her; but the

Earl of *Suffex* was very passionate to hear it, saying, *My Lords, my Lords, let us take heed, and do no more than our Commission will well bear; consider that she was the King our Masters Daughter, and therefore let us use such dealing as we may hereafter be answerable for*: The Lords agreed to his words, saying, *It was well spoken of him*: And so they for that time departed.

Two days after, *Gardiner* making use of the Queens Name and Authority, caused Mass to be sung in her Chamber against her will, which seemed to be the greatest tryal she had till then endured, but necessity having no law, she was forced to submit to it; and therefore with a settled Countenance she swallowed down that bitter potion of Indignity.

Now all the Enemies that opposed the Marriage with *Philip King of Spain*, being cut off; as the Duke of *Suffolk*, Sir *Thomas Wyat* and his Confederates, and the Lady *Eliz.* who was much suspected, being in safe custody in the *Tower*, the match was soon consummated; for on the 25th of *July 1554*, being *St. James's day* the Tutelary Saint of *Spain*, was the Marriage solemniz'd, and then were they proclaimed King and Queen with their Stiles and Titles thereto appertaining; and great Triumphs and Rejoycings were made at their Royal Marriage.

Thus we may see one Sister in Majesty, the other in Misery; one upon the Throne and the other in the *Tower*, every day expecting tidings of her Death. It would be sad to relate what Rackings and Examining of poor men there was, to find out some occasion or other to destroy her: *Gardiner* with several others of the Council came and examined her what conference she had with Sir *James Crofts* being then a Prisoner in the *Tower*, and brought into her presence on purpose to confront her; charging, her That the Speech she had privately with him, was about her removal from *Ashbridg* to *Dunmington Castle*; at first she was somewhat amaz'd, not remembring she had any such House: but having recollected her self, she said, *I do remember,*

my honourable Lords, that I have such a House, but methinks you do me great injury, thus to press, examine, and produce every petty mean Prisoner against me: If they have been Delinquents and done ill, let them answer it at their own peril, but do not number nor joyn me with any such Malefactors: As touching my removal to Dunnington, my officers, and you Sir James Crofts, being then present, can well testifie, whether any rash or unbecoming word did at that time pass my lips, which might not have, well become a faithful and loyal subject. But what is all this to the purpose, my Lords, might not I without offence go to my House at all times when I best pleased? At which words, the Earl of Arundel kneeling down said, Your Grace says true, and for my own part I am much grieved that you should be troubled about matters of no greater moment. Well my good Lords, said she, you see me very narrowly, but you can do no more unto me than God in his Divine providence hath appointed; and unto him only will I direct my prayers to forgive you all.

Sir James Crofts kneeling to her, told her, He was heartily sorry that ever he should see that day that he should be a witness against her, taking God to witness that he never knew any thing by her to be worthy of the least suspicion.

And notwithstanding there appeared not the least probability of any Crime, and nothing but meer suspicions and suggestions could be objected; yet she was kept close Prisoner in the Tower the Constable not suffering her own Servants to carry up her own Diet, but putting it into the hands of rude and unmannerly Souldiers; of which she complaining to her Gentleman Usher, the Lieutenant not only denied to have it remedied, but threatened to imprison him if he urged it again: Neither would he suffer her own Cooks to dress her Diet, but put in his own Servants among them; and indeed he was very severe towards her, so that she was ready to sink under the insupportable burden of his cruelty: but now it pleased God to raise her up a Friend under this great oppression: The Lord Shandois, then one of her Keepers, moved the Lords of the Council on her behalf; and by his only

intercession she had the freedom of the Queens Lodgings, and liberty to open the Casement to take the Air; which before that time she could not possibly obtain.

In the mean time a Warrant came down under the Seal for the Execution of the Lady *Eliz. Gardiner* was the only Inventor and Contriver of this Villany; but Mr. *Bridges* had the honour of her delivery, for he no sooner received the Warrant, but mistrusting false play, he presently made haste to the Queen; she was no sooner informed of it, but she renounced the least knowledge she had of it, and called *Gardiner* and some others, whom she suspected, before her; blaming them for their inhumane usage of her Sister, and took better care for her future security: And thus was the bloody Counsel of *Achitophel* brought to nought.

While the Lady *Eliz.* was in the *Tower*, there was a little Boy of about four years old, a Mans Child in the *Tower*, that used to bring her Flowers sometimes, as he did to the other Prisoners; upon which the Child was sent for, and they promised him Figs and Apples; and then asked him, *When he was with the Lady Elizabeth?* The Boy answered, *Every day.* Then they asked him again, *When he was with the Lord of Devonshire, and what my Lord sent to the Lady by him?* The Child said, *I will go presently and know what he will send her.* But upon this the Lieutenant told him that he should be whipt if he went to them any more. But says, the Child, *I will carry my Lady and Mistris some more Flowers.* Whereupon the Childs Father was commanded not to suffer him to go any more to their Chambers. The next day her Grace walking in the Garden, the Boy peeped in at a hole & said, *Mistris I must bring you no more Flowers.* Whereat she smiled, apprehending the reason of it. This so angered the Lieutenant, that he commanded the Father to put the Child out of the *Tower*.

After this, May 5. 1553. the Constable of the *Tower* was discharged, and one Sir *Henry Beningsfield* succeeded in his place; who was altogether unknown to her Grace, & therefore the more to be feared. This sudden change

change did at first somewhat daunt her, but the same Authority that turned the Constable out of his Office, at the same time released her from that most strict and severe Imprisonment in the Tower: For she was conveyed from thence to Woodstock under the charge of Sir H. Benningfield, in Commission with the L Williams of Tame, and a hundred Northern Elew-coats to attend her.

These presenting themselves before her, she instantly apprehended them to be her new Jaylors: but at the sight of Sir Henry, whom till then she had not seen, she suddenly started back and called to one of the Lords, privately demanding of him, *Whether the Scaffold were yet standing whereon the innocent Lady Jane had not long before suffered?* He told her upon his Honour that it was quite taken down. Then she askt another Nobleman, *What this Sir Henry was, and whether he thought if a privat murder were committed to his charge he had the conscience to perform it?* It was answered, They knew not what he was, but they were perswaded God would not suffer such wickedness. Well, said she, *God grant it; For thou, O God, canst mollifie such tyrannous hearts, and disappoint all such cruel purposes: and I beseech thee to hear me thy Creature, which am thy Servant and at thy command; trusting by thy grace ever so to remain.*

19. *Asy she was carried from the Tower towards Woodstock, being that night appointed to lie at Richmond; whither she was no sooner come and entered into her Lodging, but all her own servants were removed, and none but rude Soldiers placed about her Chamber; whereupon she called her Gentleman Usher unto her, desiring him & all the rest pray for her; for she doubted that she should be murdered that night & that she had no hope to live till the morning. Wherewith her Usher being struck to the heart said, God forbid that any such wickedness should be intended against your Grace, and if it were so intended, yet certainly that God who hath so favourably protected you hitherto, will defend you still. He is God Omnipotent, God All-sufficient, God that hath relieved you, God that can help you, and a God that never will forsake all such as put their trust in him. Be of good courage therefore, and let not*

your Grace be dejected, though sorrow be here in the evening, yet joy will come in the morning. She thanked him for his comfortable advice, and added, *Be merciful unto me, O God, be merciful unto me ; for my soul trusteth in thee , yea in the shadow of thy Wings, will I make my refuge, until these calamities be over passed.* Hereupon the Usher departed with tears in his eyes, but could not rest satisfied till he had acquainted the Lord of *Tame* with the fears of his Lady ; therefore coming into the Hall, he found Sir *Henry Benningseild* and the *L. Tame* walking together, and singling out the *L. Tame* he spake thus to him, *My Lord you have been always my good Lord and so I beseech you to remain : I now desire your Honour unfainedly to tell me whether any mischief be intended to her Grace this night, that I and my poor fellows may take such part as it shall please God to appoint us ; for certainly we will rather lose our lives, than that our innocent Lady should be secretly made away.* To which the *L. of Tame* nobly replied, *That all such fears were needless, for if any such thing should be attempted, he and all his followers would spend their blood in her defence.* And so blessed be God they passed that night in safety, though not without great fear and trouble.

The next morning the Countrey People understanding which way she was to take her Journey, came to several places where she was to pass, praying for her preservation & liberty, & presenting her with Nosesegs and such expressions of their love as the Countrey afforded ; and in some Villages the Bells rung : which with the Peoples Acclamations for her preservation, made the heavens eccho again, and mightily enraged Sir *Hen. Benningseild*, who called them Villains and Traitors, and beat them back with his Truncheon from coming near her, and committed the Ringers to the Stocks.

The Princess intreated him to release them, and desired him not to be so rigorous to the People ; *I cannot endure, says, he their clamours and outcries. they grate my ears with their noise ; and besides it is not sufferable by virtue of my Commission.* And upon all occasions he still had up his Commission, which the Princess taking notice of, told him, *That he was no better than her Jailor.* The

very name of Jailor stirr'd his Patience, but not knowing how to help it, he humbly intreated her Grace not to use that name; it being a name of dishonour and a scandal to his Gentry. *It is no matter Sir Henry (said she) methinks that name and your nature agree well together. Let me not hear of that word Commission, for as often as you nominate the word Commission, so often will I call you Jailor.*

As she past along toward Windsor, divers who had been formerly her Servants, came to see her Grace, and desired her to tell them whither they were carrying of her: To whom she sent this short Answer, *Tanquam Ovis*, as much as to say, *Like a sheep to the slaughter.* She lodged that night at the Dean of Windsor's House, and the next at Mr. Donners, where was great concourse of people to see her. The next night she came to the L. of Tame's House where she was most nobly entertained by the Gentry of the Countrey, who came to congratulate her safety, and to condole her misery; whereat Sir Henry Benningfield was highly displeased, and told them they knew not what they did, neither could they answer their Actions; saying, *She was the Q's Prisoner.* To whom the L. of Tame made answer, *That he knew very well what he did; that he himself was joyned in Commission with him and that her Grace should be merry in his house, and he would answer it.*

Sir Henry being thus opposed, went up into a Chamber where there was a Chair and two Cushions and a rich Carpet for her Grace to sit on; but he being vexed to see such Princely Furniture for her Entertainment, rather than not be taken notice of, presumptuously sets himself down in the Chair, and called one Barwick his man to pull off his Boots; which being known over the House, he was sufficiently scolded at and derided for his rudeness.

The next day they came to Woodstock, where the Lady Eliz. was no sooner entred, but she was locked up and bolted, as formerly in the Tower; whereupon her fears increased, the Keeper of the House also being accounted a notorious Ruffian and of an ill life; ready  
for



for mischief, and one that waited an opportunity to destroy her, being encouraged by some other great ones at Court: but God prevented all their wicked attempts, and Sir *H. Benningfield* continued the same ill natured Jailor; only by means of a worthy Knight in *Oxfordshire*, who was also joined in Commission with Sir *Hen.* she had at last the Liberty of the Gardens to walk in; but Sir *Hen.* lockt and unlockt the doors himself, not daring to trust any one with the Keys, whereupon the Princess said to him, *Why are you not my Jailor now? I beseech your Grace,* said he, *do but forbear that word, I am not your Jailor, but an Officer appointed by her Majesty to keep you safe. God bless her Majesty,* says the Princess, *and from such Officers good Lord deliver me.*

Many were the troubles and dangers of this young Lady, for one night she had like to have been burned in her Bed, the Fire flaming thorow the Boards of her Chamber; which some said was kindled on purpose to destroy her: but being espid by a worthy Knight of *Oxfordshire*, it was presently extinguished; but she having well weighed and considered her danger, said, *Quid tibi retribuam Domine?* What shall I render unto the Lord for all his blessings, so favourably from time to time bestowed upon me? And then retiring into her private Chamber, she prayed thus:

O Gracious Lord God I humbly prostrate my self upon the bended knees of my Heart before thee, intreating thee for thy Sone sake to be now and ever merciful unto me: I am thy work, the work of thine own Hands; even of those hands which were nailed to the Cross for my sins. Look upon the Wounds of thy Hands, and despise not the work of thy hands. Thou hast written me down in thy Book of Preservation, read thine own hand-writing and save me: Spare me that speak unto thee, pardon me that pray unto thee. The griefs I endure enforce me to speak, the calamities I suffer compel me to complain: If my hopes were in this Life only, then were I of all people most miserable. It must needs be that there is another

'another Life; for here those live many times longest,  
'who are not worthy to live at all. Here the Israelites  
'make Bricks, and the Egyptians dwell in the Houses:  
'David is in want, and Nabal abounds, Sion is Babelons  
'Captive. Hast thou nothing in store for Joseph but the  
'Stocks, for Esay but a Saw? Will not Elias adorn the Cha-  
'riot as well as the Juniper Tree? Will not John Baptists  
'Head become a Crown as well as a Platter? Surely  
'there is great retribution for the Just, there is fruit for  
'the Righteous: Thou hast Palms for their Hands,  
'White Robes for their Bodies. Thou wilt wipe away  
'all Tears from their Eyes, and shew thy goodness in  
'the Land of the Living. How good and desirable is  
'the shadow of thy wings Oh Lord Jesus? That is a  
'safe Sanctuary to flie unto, a comfortable refreshing  
'from all sin and sorrow; whatsoever Cup of Affliction  
'this Life makes me drink of, it is yet nothing to those  
'bitter Draughts that thou hast already drank for me:  
'Help me, Oh thou my strength, and thereby I shall  
'be raised up: Come thou my Light, and thereby I  
'shall be illuminated; appear thou Glory to which I  
'shall be exalted: Hasten thou Life by which I shall  
'be hereafter glorified. Amen Amen.

Thus did this excellent Lady both devoutly and re-  
ligiously make use of all Afflictions that were hid upon  
her; but being overwhelmed with an inundation of  
Sorrow and Trouble, she humbly petitioned the Council  
that they would admit her to write to the Q. which at  
first was denied her, but afterwards freely admitted:  
whereupon Sir Hen. Bemingfield brought her a Pen, Ink,  
and Paper, but would not go out of the Room while  
she was writing; and when she was weary, he car-  
ried away what she had written, and brought it again  
at his own pleasure; but at last having finished her  
Letters, he said he would carry them to Court for her;  
No, said she, one of my own shall carry them; for I will nei-  
ther trust your self, nor any that belongs to you therein. Where-  
unto he replied, You are a Prisoner to the Queen, I hope there  
is none of your Servants dares be so bold as to deliver any Let-  
ters

ters of yours to her Majesty, you being in this case: Yes, quoth she, I have none that are so dishonest, but will be as willing to serve me in that case as ever they were. That may be, said he, but my Commission is to the contrary, I can by no means suffer it. Her Grace replied again, You charge me very often with your Commission, I pray God you may hereafter answer the cruel dealing use I toward me. Then he kneeling down, desired her Grace to consider that he was but a Servant, only put in trust by her Majesty to keep her safe; protesting that if the case were hers, he would as willingly observe her Grace, as now he did the Q's Highness. She returned him thanks, but said, I beseech God that I may never stand in need of such Servants: Telling him that his Actions toward her were neither good nor justifiable, nay, such as the best Friends he had could not maintain: I doubt not, said he, but to make a good account of my Actions; there is no remedy but that I must answer them, and so I will, well enough I warrant you.

He being vext and angry at the Ladies words, kept her Letters 4 days before he sent them; but at last he sent for her Gentleman Usher from Woodstock Town, and asked him whether he durst deliver his Mistris's Letters to the Queen? Yes, said he, that I dare, and will with all my heart; Whereupon Sir Henry, though unwillingly, delivered the Letters to him.

A while after the Lady Elizabeth fell sick, which the Q understanding, immediately sent two of her Physicians, Dr. Owen, and Dr. Wendy, to visit her; when they came they carefully administred unto her, and let her blood, so that in 6 days time she was perfectly recovered; and so taking leave of her Grace, they returned to Court; where they gave such a large account, both to the Queen and Council, of her humble Behaviour and Allegiance, that the Q was very much pleased to hear it: whereupon the Ladies Enemies were very much concerned, but yet upon all occasions they still endeavoured to incense the Q. against her; telling her, That they much admired that she did not submit herself to her Majesty, since she had offended her.

The Lady Eliz. her self also was very much solicited by divers pretended Friends, to submit her self to the Q. informing her that it would be very well taken, and would also be very conducible to her benefit and further enlargement. They had no sooner spoken, but she most resolutely answered, *I will never, saith she, submit to any one whom I never offended in all my Life; if I am a Delinquent, and have offended, currat Lex, let the Law have its course, I crave no Mercy at all, the Law is just and will not condemn me; my Keeper that locketh me up day and night, doth continually molest me; if I were but as free from him as I am from any Guilt or Crime, I should think my self most happy; however God in his good time will either mollifie his heart, or else will move some other to procure my further enlargement.*

The Council understanding her Resolution, sent up for Sir Hen. Benningfield her Keeper; and several designs were laid by her Enemies. Great consultation was held about a marriage for her; the Spaniards of K. Philips party, thought it most convenient that she should marry with some Stranger, that so she might have her Portion and depart the Land; others thought it not safe to send her abroad, but Gardiner Bishop of Winchester, and another of the Lords of the Council, resolved on a more speedy course; the one saying, *That the King would never have any quiet in the Realm, till her Head was stricken off her Shoulders:* The other added, *My Lords, we have but all this while been stripping off the Leaves, and now and then lopped a Branch; but till such time as we strike at the root of Herbs (meaning the Lady Eliz.) nothing to purpose can be effected.* God forbid, replied the Spaniards, *that our King and Master should once conceive a thought to consent to such a mischief.* Which words some of the Lady Eliz's Friends hearing, they from that time forwards never let slip the least opportunity to sollicite K. Philip on her behalf; informing him that he could never obtain so much honour as he should have by delivering her out of Prison: which he accordingly not long after effected.

But Sir Hen. Benningfield staying long at Court, made the

the Lady jealous that his business there was not much to her advantage: During his residence there, one *Basset* a Gentleman, and a great Favourite to *Cardiner*, came to *Blandenbridge*, within a mile of *Woodstock*, where there met him 20 Men well appointed, and secretly armed, with privy Coats of Mail: all these came to *Woodstock*, earnestly desiring to speak with the Princess about some serious and importunate Affairs; but by Gods great Providence Sir *Henry*, her Keeper, had left so strict a charge behind him, that no living Soul should have access unto her, upon any occasion whatsoever; no, tho a Messenger should come from the Council, or the Q. her self, he should not be admitted till his return; that they were forced to go away without effecting their design: by which extraordinary Providence, it pleased God to draw the means of her Safety even from the malice of her Adversaries.

When the Lady *Eliz.* was informed of these continual dangers, her doubts and fears increased, inasmuch that it is certainly reported, that hearing the Milkmaids singing so merrily morning and evening in the Park; considering that their Hearts were so light, and hers so heavy, that they were free, and she was in Bondage, their safety abroad, and her danger within; she wished even from her Soul, both for the safety of her Person, and security of her Conscience, that no Royal Blood ran in her Veins, and also wished her self a Milkmaid, saying, *That their case was better, and their Lives more merry than hers, in the state wherein she was.*

About this time it was reported that *Q. Mary* was with Child, upon which there was great Thanksgivings and Prayers for that purpose appointed to be read in Churches: *K. Philip* was chosen by the Parliament to be Protector of the Infant, Male or Female, and yet he still favoured the Lady *Eliz.* and her adversity made him jealous of the English Nation; apprehending that if they aimed at the Life of a Lady, who was Sister to their Q. and Sovereign, they would not much scruple to assault him and his Followers, being Strangers and Aliens:

Aliens: He did therefore hasten her enlargement, which he happily procured in a few days after.

One time a Popish Priest came to visit her, and after some discourse, prest hard upon her to declare her opinion of the real presence of Christ in the Sacrament; to whom she truly and warily answered thus:

*'Twas God the Word that spake it,  
He took the Bread and brake it;  
And what that Word did make it,  
That I believe, and take it.*

Before her Departure from *Woodstock*, having private notice that one Mr. *Edm. Tremain*, & Mr. *Smethwick*, were put upon the Rack, and strictly examined & urg'd to have accused her, upon her removal from thence she writ these 2 Verses in a Glass window with her Diamond:

*Much suspected by me,  
Nothing proved can be.*

*Quoth Elizabeth Prisoner.*

Presently after this there came an order to bring the Lady *Eliz.* up to Court; upon which Sir *H. Benningfield* with his Souldiers, the L. of *Tame*, and Sir *H. Chamberlain*, were appointed for her Guard by the way: when she came toward *Ricot* the Wind was so high, that her Servants had much ado to keep her Cloaths about her, and her hood was twice or thrice blown off from her Head; whereupon she desired to go to a Gentlemans House hard by to dress her Head, which by the violence of the Wind was made all unready: The request was reasonable and modest, but Sir *Henry* would by no means admit her; so that she was fain to alight under a Hedge, and there to trim her self as well as she could.

That night she lay at *Ricot*, the next at Mr. *Dormers*, and the third at *Colebrook*, lying at the *George*; whither several Gentlemen came to see her Grace; but by the Queens command they were immediately sent out of Town, to the grief of the Lady and themselves, not being suffered to speak to each other.

The next day her Grace entred *Hampton Court* on the backside, the Doors being shut upon her, and the Soldiers

ers in their former posture of Guard : She lay there 14 days before any one had admittance to her, in which time many were both her cares and fears ; but at length the Sun of Consolation appeared.

The Lord *William Howard* came to her, treating her with great Honour and respect, condoling with her for her Sufferings, and endeavouring to raise her dejected Spirits with comfortable Expressions ; which she received with much joy, and desired his favourable assistance that she might speak with some of the Council : which he readily and willingly effected.

For a while after came *Gardiner* Bishop of *Winchester*, her old Friend (or Enemy) with the Lords of *Arundel* and *Shrewsbury*, and Secretary *Peter*, who with great Humility and Courtesie presented themselves before her Grace ; she was not behind in Courtesie, but freely re-saluted them again, and said,

‘ My Honourable Lords, I am glad with all my heart to see your Faces ; for methinks I have been kept a great while from you : having been desolately and alone committed to the hands of a strict and severe Keeper : My humble request to all your Lordships is, That you would be the happy Instrument of my farther Enlargement ; it is not unknown to you what I have suffered now a long time : I beseech you therefore to take me into your loving consideration.

*Gardiner* kneeling down, replied, *Let me beseech your Grace but to submit your self to the Queen, and then I doubt not but you would enjoy a happy issue of your desires.*

‘ No, said she, rather than I will do so, I will lie in a Prison all the days of my Life : If ever I have offended against her Majesty in thought, word, or deed, then it is not Mercy but the Law that I desire ; if I yield to ask pardon, I should then speak against my self, and confess a fault which was never intended on my part ; by reason whereof the King and Queen may then justly conceive an ill opinion of me : No, no, my Lords, it were much better for me to lie in a Prison for the Truth, than to be at Liberty suspected by



by my Prince: She had no sooner spoken thus, but they all departed, promising to declare her mind to the Qu.

The next day Gardiner came to her again, and told her, That the Queen wondred she would stand out so stoutly, not confessing to have offended, so that it should seem the Queens Majesty had wrongfully imprisoned her: No, said she, *I never had any such thought; it may please Her Majesty to punish me as she thinketh good*: Well, says Gardiner, Her Majesty bid me tell you, that you must tell another Tale before you are set at Liberty: *Alas*, said she, *I had rather be here in custody with Honesty and Truth, than abroad at Liberty suspected by my Prince; and this that I have said I will stand to; for I will never belie my self*: Why then, says Gardiner, your Grace may have an advantage against me and the rest of the Lords for your long and false Imprisonment: What advantage I have, said she, God and your own Conscience can best tell, and here before him I speak it, for that dealing which I have had amongst you, I seek no remedy but pray God to forgive you all. Amen, Amen, says Gardiner, and so departed. After this she continued seven days and nights lockt up in her Chamber, not being suffered so much as to see the Queen, though they were both under one Roof. But at last, after many Letters, much Suit, and great Friends, she was admitted to the presence of the Queen, whom she had not seen in two years before.

King Philip, who had earnestly mediated for her, placed himself behind the Hangings, unknown to the Queen, purposely to hear their discourse.

About 10 a Clock at night the Lady Eliz. was sent for into the presence; the suddenness of the Message did somewhat daunt her at first, especially being at that time of night; and therefore she entreated those about her to pray for her, and then went toward the Presence; where being entred, and finding the Queen sitting in her Chair of State, she bowed thrice, and then humbly fell on her Knees, praying for the Health, long Life, and Preservation of Her Majesty, and protesting her Truth and Loyalty toward her Person, whatsoever had been malici-

maliciously suggested to Her Majesty to the contrary.

Whercunto the Queen answered very sharply, *Then you will not confess your self to be a Delinquent I see, but stand peremptori'y upon your Truth and Innocence; I pray God it may so fall out.* Is not, replied the Princess, *I neither require favour nor pardon at your Majesties Hands: Well, said the Q. then you stand so stiffly upon your Faith and Loyalty, that you suppose your self to have been wrongfully punished and imprisoned.* I cannot, said the Princess, nor must not say so to you: *Why then, said the Queen, it seems you will report it to others?* Not so, replied the good Lady, *I have born and must bear the burthen my self, and if I may but enjoy your Majesties good opinion of me, I shall be the better enabled to bear it still; and I pray God when I shall cease to be one of your Majesties Trust and most Loyal Subjects, that I may then cease to be at all.*

The Queen only replied in Spanish, *Dios lo sabe*, that is, *God knoweth it*; and so went away, leaving her to be conveyed to her former Lodging.

K. Philip having privately overheard the Conference, was now fully satisfied of the Innocency of the Lady *Eliz.* and perceiving the inveterate malice of her Adversaries, and her Patience under such a Tryal, he presently endeavoured her deliverance: In the mean time the Princess remained very solitary, not knowing what the event would be, for she could not gather the least comfort from the words of her Sister; but about seven days after she was discharged of her Keeper, Sir *Hen. Benningfield*, yet so, that Sir *Thomas Pope* a Counsellor, and Master *Gage* her Gentleman Usher, were made her overseers.

The change howsoever was most happy; for she was now in free custody in the hands of her Loving Friends, with whom she went down into the Country, and there spent the remainder of her Sisters Reign.

*Gardiner* Bishop of *Winchester*, and others of her Enemies, were very much concerned to observe all their Designs and Devices frustrated; but rather than leave doing Mischief, they would play at small Game; and because they could not touch the Lady *Eliz.* they resol-

ved

ved to have a fling at her Household, and those nearest about her Person; for a Warrant was sent down to fetch away no less than 4 of her Gentlewomen at one time; which the Lady no sooner heard of, but she said, *They will fetch away all in time.*

But not long after it pleased God that *Gardiner* was fetched away to give account of his Actions, and by his death the Princess lived in less Fear and more Quietness; of which we shall give a brief account.

The same day that those two bright shining Lamps, *Ep. Ridley* and *Latimer* were burnt at *Oxford*, *Gardiner* invited the Duke of *Norfolk*, and others to Dinner, but caused the good old Duke to stay for it till about Three or Four a Clock in the afternoon, being it seems not disposed to dine till he had heard that Fire was put to the two blessed Martyrs. He would not feed his own Body till theirs were consumed. Between Three and Four a Servant came and informed him of the certainty of it; he no sooner heard it, but he came out with great joy to the Duke, and said, *Come, now let us go to Dinner.* The Meat was served in, and he fell cheerfully to it; but before the second Mess came in, he fell sick at Table, and was immediately removed thence to Bed; where he continued 15 days in such Anguish and Torments, that he could not void what he received, either by Urine or otherwise: Lying in this extremity, *Dr. Day* Bishop of *Chichester*, came to visit and comfort him; telling him of Gods Promises, and Free Justification in the Blood of Christ Jesus: which *Gardiner* no sooner heard, but he answered, *What my Lord, will you open that Gap now? Then farewell altogether: To me, and to others in my case you may speak it, but open that Casement once to the People and then farewell altogether.* He would have spoke more, but his Tongue was so swelled with the Inflammation of his Body, that he became speechless, and died a while after.

After the Death of *Gardiner*, one or other of this good Ladies Adversaries dropt away, so that her dangers decreased, and her fears diminished; and so she spent the

the Remainder of her Sisters Reign in Thanksgiving and praises unto God, who had thus mercifully preserved her.

The time of *Q. Maries* reckoning being come, there were reports spread abroad that she was delivered of a Son, and such a one as was suspected to be prepared before; whereof King *Philip* being informed, and scorn- ing that by any such Imposture a counterfeit Brood should be the Heir of all his Kingdoms, would not depart the Chamber all the time of her Travail; by which means the Plot took no effect: yet the report of this young Heir made the Bell's ring merrily in *London*; but it was afterward known that the *Q.* never had conceived, nor ever was likely so to do: Whereupon King *Philip* seeing himself frustrated of his expected Issue and observing such odd shuffling, took his leave of the Queen, to go visit the Emperour, where he staid 18 Months; in which time many dear Children of God mounted up with *Elias* in a Fiery Chariot unto Heaven: The Fire was then hottest, and the Flames were then at the highest, and the Lady *Eliz.* tho peaceably settled in the Country, with her loving Friends, was yet much daunted with the fearful apprehensions of such extremities.

Cardinal *Pool*, and the rest of that Faction, perceiving things go contrary to their desires, and observing the grief and troubles of the *Q's* mind to be such that she could not long continue, they, like *Nebuchadnezzar*, heated the Furnace of Persecution yet 7 times hotter than before; for having already burnt 5 Bishops, 21 Doctors, 8 Gentlemen, 84 Artificers, 100 Husbandmen, Servants, and Labourers, 26 Wives, 20 Widows, 9 Virgins, 2 Boys, 2 Infants, one whipt to death, the other sprang out of his Mothers Womb being at the stake, and was cruelly cast into the Fire again; 64 persecuted, whereof 7 were whipt to death, 16 died in Prison, and were buried in Dunghils; many in Captivity abroad, leaving all they had only for Conscience sake; yet did not their Fury cease here, for they digged up the bones

of *Martin Bucer*, and *P. Fagius*, at *Cambridge*, and with great Pontifical State, having first degraded them, they committed them to the Secular Power, and then to the Fire: And at *Oxford* they took up the Bones of *Peter Martyrs* Wife, and buried them in a stinking Dunghill: Nay, in this fury, the Bodies of *K. Hen. 8.* and *Edm. 6.* hardly escaped free.

And now they thought all sure, and that the Heretical Faction, as they called them, were with these Bones utterly extinguished: but whilest they thus solace themselves in their supposed Victory over the Truth and People of God, even then did the Hand-writing appear upon the Wall against them: for News came that *Calice* in *France*, a Town of great Importance, was taken by the French; having belonged to the Crown of *England* 211 Years: And this in it was remarkable, that it was first won by *K. Ed. 3.* being the 11th *K.* from the Conquest, and was again lost by *Q. Mary*, who was the 11th from *K. Edm.* in Eight days.

The *Q.* took this loss to Heart, and the People began to murmur; upon which a Parliament was called, and many large proffers were made for the recovery of *Calice*, but all to no purpose. The *Q.* was struck at the Heart, and the wound became incurable; she went up and down mourning and sighing all the day long, and being askt the reason of it, and whether it were not for grief of *K. Philip's* departure; No, said she, the loss of *Calice* is written in my Heart; and there may be read the occasion of my grief, when after Death my Body shall be opened. This being accompanied with great Dearth and Famine in the Land, much harm done by Thunder on Shore, and by Fire upon her Royal Fleet at Sea, Home Troubles, Forreign Losses, *K. Philip's* Unkindness, and other Discontentments, brought *Q. Mary* into a Burning Feaver, of which she died at *St. James's* near *Westminster*, on *Thursday Nov. 17. 1558.* and lies buried in a Chappel in *Westminster Abby*, without any Monument or Remembrance at all.

*Q. Mary* was well inclined of her self, and had not the

the blind Zeal of her Religion; and the Authority of the Clergy overswayed her, the Flames of their consuming Fires had not mounted to Heaven so oft, and called for Vengeance against them.

It is observed that her Reign was the shortest of any King since the Conquest (except *Rich. 3.*) and yet more Christian Blood was spilt in her time for the cause of Religion, than in any Kings Reign whatsoever, since *Æ. Lucius*, the first establisher of Christianity in *England*. And God grant the like may be never seen again. *Amen.*

The Cloud thus set, the wished for Sun appeared like a desired Spring after a stormy Winter. The Parliament was sitting at *Westminster* when news was brought that the Q. was deceased, the suddenness whereof struck the House into amazement; some lookt backward to the dead Queen, others forward to the surviving Princess: but at last they resolved upon the Proclamation of the Lady *Eliz.* which was accordingly performed the same day; she being then 24 Years, 2 Months, and 10 Days old.

At which time Q. *Eliz.* removed from *Notfield* to the *Charter House*, and from thence she was Royally attended to the Tower of *London*, and Nov. 24. she set forward from the Tower to pass through the City to *Westminster*.

But the Q. considering that she was now exalted from Misery to Majesty, from a Prisoner to a Princess: she very devoutly and Religiously lifted up her hands to Heaven, before she would suffer her self to be mounted in her Chariot, and spake thus:

O Lord, Almighty and ever living God, I give thee most humble and hearty thanks that thou hast been so merciful unto me as to spare me to see this joyful and blessed day, and I acknowledg thou hast dealt as graciously and wonderfully with me, as thou didst with thy true and faithful Servant *Daniel* thy Prophet, whom thou deliverdst out of the Lions Den, from the cruelty of the greedy and raging Lions; even so was I overwhelmed, and by thee deliverd: To thee therefore only be Thanks, and Honour, and Praise, for evermore. *Amen.*

Having

Having thus offered up her Thanksgiving to God, she proceeded through the City, where divers magnificent Pageants presented themselves to her view; the throng of the People was extraordinary, and their Shouts and Acclamations as loud as Thunder; many were the expressions of Love that she received, and as gratefully entertained.

For she would many times cause her Chariot to stand still, that the People might have a full view of her; and if among the Speeches that were made to her, any did seem to reflect upon her Praise, a change of Countenance was observed in her, and she would hear it out, and return hearty Thanks to the People for the same.

In Cornhill was a Pageant representing the seat of Government, intimating their dutiful Allegiance to her, with the general conceived hopes of her Princely Government; when the Speech was ended she answered: *I have taken notice of your good meaning toward me, and will endeavour to answer your several expectations.* Being come into Cheapside, she perceived some offer of Love, and demanding what it was; one told her Majesty that there was placed *Time: Time*, said she, and *Time, I praise God, hath brought me hither: But what is that other with the Book?* She was told that it was *Truth*, the Daughter of *Time*, presenting the Bible in English: whereupon she said, *I thank the City for this Gift above all the rest, it is a Book which I will often and often read over.* Then she commanded Sir J. Perrot, one of the Knights that held up the Canopy, to go and receive the Bible; but being informed that it was to be let down to her with a silken string, she commanded him to stay: In the mean time a Purse of Gold was presented by the Recorder in behalf of the City, which she received with her own Hands, and afterwards attended to a Speech made to her: and then answered, *I thank my Lord Mayor, his Brethren the Aldermen, and all of you: And whereas you request that I should continue your good Lady and Queen, be you assured that I will be as good unto you as ever Queen was yet unto her People: No will in me is wanting, neither (I hope) can there want any power; as for the Pri-*



*viledges and Charters of your City, I will in discharge of my Oath and Affection, see them safely and exactly maintained; and persuade your selves that for the safety and quietness of you all, I will not spare, if need be, to spend my Blood on your behalf. God bless you all good People.*

As she went along *Fleet-street*, at *St. Dunstons Church*, the Children of *Christs Hospital* fate there with their Governours; she was very much pleased at the sight, and calling to mind that it was the Gift of her Brother *K. Edw. 6.* she exprest great delight at the observation of such Charity; saying, *We are Orphans all, let me enjoy your Prayers, and you shall be sure of my assistance.* As she went through *Temple Bar* the Ordinance of the Tower was discharged with great joy. And thus she past triumphantly along to *Westminster*, Royally attended with the Nobility of the Kingdom; and a while after was crowned, to the joy of all true hearted Christians.

And here must I beg the Readers pardon, that (contrary to my first Intention) I cannot without some seeming Injury to her glorious Memory, let pass in silence one of the most Renowned Actions of her Reign, and it may be of any other age; the never to be forgotten Spanish Invasion: which shall be related as briefly as possible.

Notwithstanding the kindness and respect wherewith *Philip 2d K. of Spain*, treated the Lady *Eliz.* in her Sisters Reign, as you have heard before; yet afterwards when she came to be *Q.* and would not comply with his Designs and Interest, he became her most bitter and inveterate Enemy; which he sufficiently discovered in the 31th Year of her most happy Reign, and in the year of our Lord 1588. which some *German Astronomers* did many years before presage, would be *Annus mirabilis*, or the *Wonderful Year*; and which was in some measure accomplish'd by this unparallel'd Invasion.

The design was no less than the Conquest of England, occasioned by the greatness and ambition of *Spain*, the instigation of the Pope, and some Traicrouse English Fugitives; the Arguments for it were such as these:

That

That since it had pleased God to bestow many blessings upon the K. of *Spain*, he ought therefore to perform something that might be acceptable to God, and worthy of the Greatness and Majesty of the Catholick King; that the Church of God could not be more gloriously and meritoriously propagated than by conquering *England*, and thereby extirpating and destroying Heresie, and planting the Roman Catholick Religion therein; considering that the Q. of *England* was an Heretick, and excommunicated, & persisted still contumacious against the Church of *Rome*, &c. and was therefore by all ways and means to be destroyed.

And to perform so glorious an Enterprize, the Spaniard prepared a mighty Navy of 130 tall Ships, containing 57808 Tun, wherein were 8600 Mariners, 19295 Souldiers, and 2098 Gally-slaves; and the Duke of *Parma* designed to bring 50000 Souldiers more out of *Flanders*, to join with them; they had also aboard 2630 great Ordnance, with Boats and Tenders, and all sorts of Provision whatsoever; not forgetting to bring also Chains and Whips, and butcherly Knives, to enslave, torment, and murder the poor English.

This vast Fleet was fully 5 years in preparing, & was exceeding powerful, that the Spaniards themselves were amazed at it, and procured the Pope to christen it by the name of the *Invincible Armada*; he himself likewise contributing a Million of Gold to so pious and religious a design; and thus with the Popes Blessing, and the Prayers of the Catholicks to God and the Saints for good success, this dreadful Navy sail'd slowly toward the English Shore, the Ocean seeming to groan with her heavy burthen: And coming forward, they brought their Fleet into the form of an Half-Moon, that so they might keep close together, intending to have landed at the *Thames* Mouth, that by seizing on the Head, they might with more ease command the Body of the Kingdom.

The Q. in the mean time was not idle, but in the first place proclaimed a Fast to be kept, requiring all

her Subjects to make humble Supplications to God for success and deliverance from this imminent danger; yet knowing that Prayers without endeavours are like *Rachel, beautiful but barren*: She with all speed provides a double Guard, one for the Land, and another for Sea: By Land she commanded the Trained Bands of the several Countries to be mustred, trained, and prepared upon all occasions; and made the *L. Dudley E. of Leicester*, her Lieutenant General, 20000 whereof were disposed along the Sea-coasts; besides which she had two Armies, one of 2000 Horse and 22000 Foot, was encamped at *Tilbury* near the *Thames* Mouth; the other consisted of 34000 Foot and 2000 Horse, which were near her Person: The *Q.* with a masculine Spirit, like another *Deborah*, came and took a view of her Army; and going about through the several Ranks of Armed Men, drawn up on both sides of her, with a Generals Truncheon in her hand, walkt sometimes with a Martial pace, another while gently like a Woman: It is incredible how much she encouraged the Hearts of her Captains and Souldiers by her presence, but especially by her most generous and undaunted Speech, which she made in the midst of them, to this effect:

**M***Y Loving People, we have been persuaded by some that are careful of our safety, to take heed how we commit our selves to armed Multitudes, for fear of Treachery; but I assure you I do not desire to live to distrust my Faithful and loving People; let Tyrants fear, I have always so behaved myself, that under God I have always placed my chiefest strength and safeguard in the loyal Hearts and good will of my Subjects; and therefore I am come amongst you, as you see at this time, not for my Recreation and Disport, but being resolved in the midst and heat of the Battle to live or die amongst you all; to lay down for my God, and for my Kingdom, and for my People my Honour, and my Blood, even in the dust: I know I have the Body but of a weak and feeble Woman, yet I have the Heart and courage of a King, and of a King of England too; and think foul scorn that Parma, or Spain, or any Prince of Europe, should dare to invade the Borders of my Realm; to*

which, rather than any dishonour shall grow by me, I myself will take up Arms, I myself will be your General, Judge, and Rewarder of every one of your Virtues in the Field: I know that already for your forwardness you have deserved Rewards and Crowns, and we do assure you in the word of a Prince, they shall be duly paid you: In the mean time my Lieutenant General Leicester shall be in my stead; than whom never Prince commanded a more noble or worthy Subject: not doubting but by your Obedience to your General, by your Concord in the Camp, and your Valour in the Field, we shall shortly obtain a famous Victory over those Enemies of my God, of my Kingdom, and of my People.

The Queen provided also as good a Fleet as possible, consisting of 140 Ships, divided into 3 Squadrons, commanded by the L. Howard Admiral, Sir Fr. Drake Vice Admiral, and the L. Hon. Seamour Rear Admiral; which being ready to sail, this Religious Princess composed this Prayer for their good success.

**M**ost omnipotent Creator and Governour of all the World, that only searchest and knowest the bottom of all hearts and thoughts, and therein seest the true intention of all our Actions: Thou knowest O God, that it is neither malice, nor revenge for any injury offered us, neither desire of bloodshed, nor greediness of gain, that hath been the occasion of raising and setting forth this Navy, but only that necessary care and wary watchfulness that neither the malice of our Enemies, nor our own over-security may bring danger to us, or triumph to them: These being the true grounds and reasons of our attempt, as thou O Lord knowest, I humbly beseech thee with bended Knees to prosper the undertaking: command the Winds to assist us, and grant us Victory and Deliverance from this imminent danger; that so all may end in the advancement of thy Glory and Honour, the exalting of thy Name, and the safety of this Realm, with the least loss of the English Blood that may be: To these my devout Petitions Lord give thy blessed assent. Amen.

When this mighty moving Wood of Spain was entred into

into the *Brittish* Seas, and found the Q. so well prepared, contrary to their expectation, they resolved rather to mak a chase Fight than lie by it: The Q. commanded the Ld. Admiral to make ready 8 of her worst Ships and to fill them with Wild-fire, Pitch, Rosin, Brimstone, and other Combustible matter, which were sent before the Wind and Tide, in the dead of the night, into the midst of the Spanish Fleet, and the Trains taking fire, made such a dreadful Thunder-clap, that the affrighted Spaniards thinking them to be deadly inventions, and murdering Engines, raised a sad outcry and presently weighed Anchor, cutting their Cables for haste; and in the greatest fear and confusion imaginable, fell foul one upon the other: Whereupon the Q's Fleet, under *Drake* and other brave Commanders sunk and took many of them, and drove others upon the Sands: so that of 134 Ships that set sail out of *Lisbon* only 33 returned; and of the 4 Gallies of *Naples* but 1 returned, of the 4 Gallies of *Portugal* but 1, and of 91 Gallies and great Hulks from divers Provinces, only 33 returned: In short, The Spaniards lost in this Voyage 81 Ships, 13500 and odd Soldiers, and above 2000 Prisoners taken in *England*, *Ireland*, and the *Low Country*; and among the rest *Don Pedro de Valdez*, and several other great Commanders, who were kept for Ransom. It is certainly reported that this *Don Pedro* upon his Examination before some of the Lords of the Privy Council, being asked what was the intent of their coming, boldly answered, *What but to subdue your Nation, and root it out? But what would you have done with the Roman Catholicks?* said the Lords. We meant, said he, to have sent them (good men) directly to Heaven, as you that are Hereticks to Hell. *But what did you design in bringing so many Whips of Cords and Wyre, as were found aboard your Ships?* said the Lords. We meant, said he, to have whipt you Hereticks to Death, that have assisted my Masters Rebels, and have done such dishonour to our Catholick King and People. *And what would you have done with their Children?* said they: Those, says he, that

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were above 7 years old, should have gone the same way with their Fathers, the rest should have lived, only we would have branded them in the Foreheads with the Letter L for *Lutheran*, and so have reserved them to perpetual slavery. This I take God to witness (saith the Author Dr. Sharp) I received of those great Lords that were at his Examination, and had order to publish it to the Army, as I did in my next Sermon.

And thus this great *Armada* that had been so many years preparing with infinite Expence, was in one Months space many times fought with, and at length wholly defeated, with the slaughter of so many men; not 100 of the English being lost, and only one Ship, & that of small value: And those of *Spain* that escaped, having traverst round about *England*, *Scotland*, and *Ireland*, being grievously tossed, impaired and mangled by storms and wrecks, and all manner of miseries; returned at length with perpetual shame and dishonour. And thus this mighty design came to nought; for which let us never forget to praise the Lord.

After this glorious deliverance, this Gracious and Godly Queen, who ever held Ingratitude a Capital sin, especially toward her Almighty Protector, as she had begun with Prayer, so she concluded with Praises, and Thanksgivings; commanding a solemn Thanksgiving to be celebrated to the Lord of Hosts; and composed herself a Prayer of Thankfulness to this effect:

**M**ost Omnipotent Creator, Redeemer and Preserver of all Mankind; when it seemed good to thy Almighty Wisdom to Create the whole Earth; thou didst divide into four several parts the materials thereof, which are since called Elements; and do all serve to continue that orderly Government which thou hast designed them: And all these, O God, out of thy most singular bounty, and unheard of care, thou hast made to serve as Instruments to daunt and destroy our Foes and to confound their malices; for which, with bowed Heart, and bended Knees, I humbly return hearty thanks and acknowledg-ment; and it is not the least part of this great deliverance that

the weaker Sex hath been so assisted by thy stronger help; that my own People have no cause to complain of my weakness, nor Forreigners to triumph at my ruin; yea, such hath been thy unwonted Grace in my days, that though Satan and his Instruments have been continually practising against my Life and State, yet thy mighty hand hath defended us, and thy Wings have covered us, that they have not prevailed against us, neither have we received any damage by them; but have cause to bless and magnifie thy Holy name, that thou hast clothed our Enemies with shame and the greatest dishonour: for which great goodness of thine O Lord grant that we may be continually thankful, and ever mindful: And if I may find favour in thine Eyes, be pleased, O God, to grant thy countenance and favour to us in my days, that my years never see any change of thy Love and Grace toward me, but especially to this Kingdom: which grant, O Lord, for thy Sons sake, may flourish for many Ages, after I shall go hence and be no more: Grant this O Lord, in the name of Jesus. Amen.

The Queen was congratulated for this wonderful Deliverance by many other Nations, especially by those of the Reformed Churches, and many learned Men celebrated the same in Verse: but for brevity we shall only mention one short one made by our own Countryman.

*Octogessimus Octavus Mirabilis Annus,  
Clade Papistarum, Faustus ubiq; piis.*

In Eighty Eight, Spain arm'd with potent might,  
Against our peaceful Land came forth to fight;  
The Winds, the Waves, and Fire, in one conspire  
To help the English, frustrate Spains desire.

And thus was the Piety and Virtue of this excellent Princess at the last fully rewarded; and notwithstanding all the Plots and Designs of false Friends and open Enemies, yet by the blessing of God she reigned Gloriously and victoriously 44 years, being gathered to her Fathers in a good Old Age of 69 Years; March 24th 1602.

In her last Sicknes she gave great assurance and hope of her Eternal Happiness, to those godly Divines that were about her; manifesting by her fervent Prayers, and other lively Tokens at their



their Prayers and Speeches, that she rejoyced with the Apostle, ~~that she had fought a good Fight, finished her Course, and kept the Faith; hoping for the Crown of Righteousness, which the Lord, the Righteous Judge, had laid up for her against the great day.~~

Upon the most excellent Queen Elizabeth.

1. The griefs, the fears, the sorrows, and the toils;  
The sights, tricks, snares, that for my Life were laid.  
Popes, Prisons, Poysons, Pistols, bloody Broils,  
All these encompassed me (poor harmless Maid.)

2. But I still trusting in the Almighty's aid,  
Was still defended by the Power Divine,  
My glory, and my greatness was displayed  
Almost as far as Sun and Moon do shine.

3. Gods mingled service I did re-refine  
From Remyth Rubbish, and from humane dross;  
I yearly made the Pride of Spain decline,  
France and the Netherlands I saved from loss.  
I was Arms Pattern, to Arms I was a Patron;  
I liv'd and did a Queen, a Maid, a Matron.

An EPITAPH on the Death of the most Renown'd  
Princess Queen Elizabeth.

IF ever Royal Virtue crown'd a Crown;  
If ever mildness shined in Majesty;  
If ever Honour honoured Renown;  
If ever Courage dwelt with Courtesie;  
If ever Princeis put all Princes down,  
For Temperance, Prowess, Prudence, Equiry:  
This, this was she, who in despite of Death  
Lives still ador'd, admir'd Elizabeth.  
Zealous for Truth, jealous of every ill,  
Devout to God, and to the Good most dear,  
Whose Virtues like a Candle on a Hill,  
Appeared gloriously both far and near:  
For all the Graces, elsewhere single sown,  
Met all at once in her chaste Breast alone,  
Spains Rod, Remes Ruine, Netherlands Relief,  
Earths Joy, Englands Jem, Worlds Wonder, Natures Chief.



*Remarks upon the LIFE of the most  
Noble and Heroick Prince,*

**H E N R Y**

*Prince of WALES.*

**I**N this most Illustrious Prince may most clearly be discerned that Gods Judgments are only known to himself, and his Thoughts and determinations are unsearchable; for God having so framed and fashioned him as his most excellent Parts and Gifts in his Youth, gave so many Presages of his becoming, to his Divine Majesty, from whom he received them, an Instrument of great Honour and Service; to the World a Wonder, and

and to the People of these Kingdoms an exceeding Happiness: yet was he pleased in the Spring of his Years, and the hope conceived of him, to take him to himself and to deprive the World of him; neither could the reason of his short Life (so far as the Eyes of Man could discern) proceed either out of neglect or want of performance of Duties to God, or of Obedience to Parents: to the observance of which Commandment, only the promise of long Life is annexed.

Henry the Son of King James and Q. Ann, was born at Striveling or Sterling Castle in Scotland, on Tuesday Feb. 19 1594, about Three a Clock in the morning, to the great joy of the whole Kingdom, and of his Majesties Well-willers and Confederates, but especially to the Phoenix of her Age, the great and matchless Q. Eliz. who did not only send the W. of *Sussex* with rich Presents to the Christning, but he also in her stead gave unto his Highness the Name of *Hen.* most Renowned and Victorious: After which he was committed to the Custody and Charge of the E. of *Marre*, assisted also by the continual and vigilant Care of the Venerable and Noble Matron his Mother, unto whom the chief Charge of his Highness Person was given by his Majesty; this Lady having been his Majesties own happy Nurse many years before: with whom now his Highness no less prospered and thriv'd than his Royal Father did in the same place and keeping. Thus continued the strength of his Father and the glory of his Mother a great while in the hands of Women; giving in this his tender Age infallible signs of an Heroick and Noble Spirit; no Musick being so pleasant in his Ears as the Trumpet and Drum, and the roaring Canon; and no sight so acceptable as that of Muskets, Pistols, and any kind of Armour.

A while after being taken from the Women, he had divers of good Quality to attend his Person as the E. of *Marre* and Sir *David Marrey*, Gentlemen of his Highness Bed Chamber; assisted also by several Lords, Barons, Knights and Gentlemen; and being now about 9 years

of Age, he began to delight in more active and manly Exercises; learning to Ride; Leap, Shoot at Archery, and tofs the Pike, all which in those young years he did wonderfully perform.

Now began those sparks of Piety, Majesty, and Gravity, which were within him, to appear more every day; he using a mild and gentle behaviour toward all, and especially strangers, before whom if they were Noble he used to shew these Exercises, wherein he excelled all of his Age; thereby filling their Hearts with Love, and all their Senses with Delight: departing well pleased that they had seen Prince *Henry*.

About this time the news of the Death of *Q. Eliz.* was brought to the *K.* by Sir *Robert Cary*, who was the first bringer of it, as also of his Majesties being Proclaimed *K.* which was seconded by two Honourable Gentlemen, Sir *Charles Percy* and Sir *Thomas Sommerset*, with a Letter from the Right Honourable the Peers of *England* and the Lords of her late Majestys Privy Council; presenting their dutiful Service to his Majesty, and wishing a quick dispatch of his Majesties Affairs, that they might the sooner enjoy his Royal Presence; which the King soon after performed and came to *London*; but the *Q.* and Prince *Hen.* came not till the latter end of *June*, and then they came to *Windsor*, where they met the *K.* and what joy there was at so loving a Meeting, I leave the Reader to imagine.

His Majesty lying at the foresaid Town of *Windsor*, the Prince and some Lords were installed Knights of the Garter: and a little after removing to *Nonfuch*, and from thence to *Oatland*, he began to study his Book hard for two or three years, yet continuing all his Princely Sports of Hawking, Hunting, &c.

In the 14th and 15th years of his Age, he began to be very judicious almost in every thing; drawing nearer to a Majestique Gravity; He was a very reverend and attentive hearer of Sermons, and gave great commendations of the same: he ordered Boxes to be kept at three several Houses, that is, *St. James's*, *Richmond*, and

and *Nonſuch*, cauſing all thoſe who did ſwear an Oath in his hearing to pay Money to the ſame; which Money was afterward duly given to the Poor: he alſo began now to diſcourſe excellent well, aſking ſtrange Queſtions and Suppoſitions, both of this and Foreign States, whereby at length he attained to have a reaſonable inſight and judgment in State Affairs.

In the 16th year of his Age, he was Created Prince of *Wales*, and Duke of *Cornwall*, and Great E. of *Cheſter* with a full Investment into all the Ancient and Great Liberties, ever poſſeſſed by any of his Predeceſſors; and with the Joy and Approbation of both Houſes of Parliament, in whoſe preſence the Ceremony of his Creation was performed.

In the 19th year of his Age he grew more pale than formerly, and was obſerved to be more ſad and retired than uſual, yet he did not much complain, but only of giddy-lumpiſhneſs in his Forehead; he did often bleed at the Noſe alſo, wherein he found much eaſe till a little before his Sickneſs; the paſſages being ſtopt; this help to his great grief left him. About this time there was great diſcourſe about his Siſters Marriage, of which there were ſeveral Opinions, according to the ſeveral humors of Proteſtants and Papists; ſome wiſhing her Married to the K. of *Spain*, others to the D. of *Savoy*, ſome to the Young *Landt-grave*, and ſome to his Highneſs the Prince *Palatine*: but he following his Fathers well-ſetled Affections, did only fancy the Prince *Palatine*, and did advance the buſineſs; and in ſign of Love did entertain and countenance the *Palatines* Ambaſſadour very much, never reſting till all was concluded.

A while after, this his continual Head-ach increaſing, he had at firſt two ſmall fits of an Ague; which afterward was followed with other very bad Symptomes; yet on the 25th of *Octob.* 1612, it was told him betimes in the morning, that Mr. *Wilkinſon*, one of his Fathers Chaolains, was ready to Preach the morning Sermon (which was uſually about Seven a Clock) if his Highneſs would pleaſe to hear him; he no ſooner heard it, but

but though he found himself very drowsie and ill, he presently made himself ready ; for he was wonderfully pleased to hear Master *Wilkingson*, ever since the time he heard him Preach a Sermon of Judgment, which his Highness so well liked of, that he many times spoke of the same ; affirming it to have been so excellent that he in a manner shewed them the day of Judgment before their eyes.

And herein we may admire the wonderful providence and goodness of God, who did at this time provide for him a Sermon of Mortification or rather of Preparation ; for the time, the Text, the powerful Delivery, the Method, and all, were so proper and suitable to his Funeral approaching, as if an Angel from Heaven had come to warn the Prince of his Death, which happened but a few days afterward : so truly and excellently did the Preacher thunder out and demonstrate the mortality and misery of mankind, but especially of Princes : His Text was in *Job 14. 1. Man that is born of a Woman, is of short continuance and full of Trouble.* From whence he discoursed of our miserable entrance into this World, our short continuance therein, and our miserable sorrows and troubles we are subject to in this World : in which the calamities of all conditions were excellently discovered, but especially of Princes and great Persons.

Sermon being ended, the Prince highly commended it, being very attentive all the while ; and then went to *White-hill* and heard another Sermon with his Father which being done, they went to dinner : his Highness seeming to have a reasonable good appetite, yet looking exceeding pale and ill, with hollow ghastly dead eyes, which was observed of many ; after dinner he was taken with sudden sickness and faintness of the heart, as also with a shaking, great heat, and head-ach, which never left him till his death ; so that he was now forced to take his leave, and retire to his bed, where he grew every day worse and worse.

The Archbishop of *Canterbury* understanding the dangerous

gerous condition of the Prince, made haste to see him ; who after some common discourse, observing so much care taken for the mortal body, and so little for the immortal soul, he asked his Highness, Whether there had been any prayers in his Chamber since his Sickness? No, said the Prince, *There was no opportunity, by reason of the great care and toil of the Doctors, Apothecaries, and Chirurgions about me. so that no body hath, as yet, mentioned it; but for all that, said he, I have not failed to pray privately by my self.*

The Archbishop being well pleased to hear him speak thus, ask'd him, If his Highness did desire to have prayers in his Chamber for the future? This he willingly consented to, asking him which of his Chaplains was there present ; and understanding Dr. Milcounn, Dean of Rochester to be there, he desired he might be the person ; as being one whom for his learning, piety and profitable preaching he ever affected and respected above the rest.

The Archbishop being unwilling to disturb his Highness, ordered the Dean to pray by his bed-side ; who speaking somewhat low, fearing to offend his distempered head, the Prince desired him to speak aloud, and repeated the confession of his Faith word by word after him : and from this time, the foresaid Dean continued to pray daily with him till his departure.

The next day his Highness distemper increasing very much, the Archbishop came to visit him again in haste, where finding him in extream danger, he thought it high time to go about another kind of cure ; and therefore first asked him mildly and gently how his Highness found himself since his departure ; at whose reply, finding all things very bad, he began further to discourse with him, giving him many reasons why we ought not to fear Death ; and that the meditating of it would not bring it the sooner, but rather prepare and arm us so much the more against it ; and then he proceeded to discover the excellency and immortality of the soul, with the unspeakable joys prepared for Gods Children ;



Children ; as also the baseness and misery of the earth ; with all the vain, inconstant momentary and frail pleasures thereof, in respect of heavenly joy : with many other excellent discourses against the fear of Death.

Having thus prepared the Prince to hear him, he acquainted him of the exceeding great danger of Death wherein he was, and although it might happen he might recover, (as he hoped he would) yet that it may be he might also dye ; and that since it was an inevitable and irrevocable sentence, that *all must once dye*, sooner or later, Death being the reward of sin : he asked his Highness, if it should fall out that he must now dye, Whether he were willing and well-pleased to submit himself to the will of God ? To which he answered, *Yes, with all my heart*. Then the Archbishop demanded some questions of his Religion, and the Church wherein he lived, of his Faith in Christ only, and of being assured of the Remission of all his sins, by him and in him, without any merits of his own ? which he professed *he did, hoping and trusting only therein* : then of the resurrection of the body, life everlasting, and the joys of Heaven ; all which he confessed and believed, *hoping with all saints to enjoy the same* ; this conference, with a great deal more, the Arch-Bishop had with him ; after which, fearing he should too much disquiet him, with many good exhortations he took his leave for that time.

This day, being Nov. 5. a day of everlasting remembrance and thanksgiving for our deliverance from the Gun-powder Treason, was order sent to all Churches to pray for his highness ; until which time his great danger was unknown to the people ; but now their prayers were earnestly and constantly for his health, which they continued even till his death.

He would many times call upon Sir David Murray, the only man he trusted, crying out, *David, David, David* ; who when he came to his Highness to know his pleasure, the extremity of his pain, and stupefaction of his senses did so hinder his speech, that he sighing would reply, *I would say somewhat, but I cannot utter it* ; which speech

speech he often used, as long as he had any perfect sense or memory.

The next day, being extream ill, Sir *David Murray* came to him, entreating him, if he had any thing that troubled him, to speak it in time; but his Spirits being overcome, and nature weak. he was able to say but very little, only he strictly charged him to burn a parcel of Letters in a Cabinet in his Closet; which presently after his death was done accordingly: the next morning his Highness fell into a fainting and swooning, so that he seemed twice or thrice to be quite gone; upon which there was wonderful weeping, and crying out, in the Chamber, Court, and the Streets near-hand, yet he revived again, and many Medicines were tryed anew, and among the rest Sir *Walter Rawleigh* sent a Cordial from the Tower; which with the leave and advice of the Lords of the Council, after it had been tasted and proved, was given unto him, but in vain only that reviving that spark of Life which remained, it brought him into a sweat, after which he had some little rest; but there was no Remedy, Death would be the Conqueror; for presently after he became extream ill again, his sight and senses failing, and infallible signs of Death approaching. In which extremity, the Arch-Bishop of *Canterbury* being present, seeing now or never was the time to administer some spiritual comfort to his Highness, if he had yet any sense remaining, came to him, and repeated all that he had said to him the day before when he was in his perfect senses; and then called aloud in his Ear to remember Jesus Christ, and to believe, Hope, and trust only in him, and with assured confidence of Mercy to lift up his Heart, and prepare himself to meet the Lord Jesus, with many other heavenly exhortations, calling yet louder thrice together in his Ear, Sir, *Hear you me, hear you me, hear you me? If you hear me, in certain sign of your Faith, and Hope of the blessed Resurrection, give us for our comfort a sign, by lifting up your hands.* Which he did, lifting up both his Hands together; then he desired him to give him another sign by lifting

lifting up his Eyes, which having done, they let him alone, for the Archbishop had with streams of Tears poured out at his Bedside a most zealous and earnest prayer; and all the while also from 3 a Clock in the Morning till night that he died, there was continual Prayer in the house for him, as well as in other places where the danger was known.

Thus did he lie patiently striving betwixt Life and Death, till about 8 a Clock at night, and then meekly and quietly yielded up his Spirit to his immortal Saviour and Redeemer; being attended with as many Prayers, Tears, and strong Cries, as ever Soul was, on *Fryday, Nov. 5. 1612*, being about 18 years old. And thus did we lose the delight of Mankind, the expectation of 3 Nations, the strength of his Father, the glory of his Mother, and Religions second Hope.

On *Thursday, Dec. 3.* was the time for solemnizing his Funeral at *Westminster Abby*, where the A. Ep. of *Canterbury* made a most excellent and passionate Funeral Sermon; his Text was in *Psal. 82. 6, 7. I have said ye are Gods, and all of you are Children of the most high; but ye shall die like Men, and fall like one of the Princes.* Wherein, after having discoursed admirably of the vanity and uncertainty of all men and things in this World, whether high or low, rich or poor, he proceeded to shew the exceeding measure of happiness and felicity this godly and religious Prince had attained to by death, beyond those that out-lived him; many of whom being loaden with many more sins, it did endanger their passage, either to perish by the way, or with great difficulty, or much striving and labour arrived to that blessedness, which he betimes with ease attained.

To conclude, It may not be unfit to give a brief character of the Person, Qualities, and Virtues of this excellent Prince: He was of a comely tall Stature, about 5 Foot, 8 Inches high, of a strong, streight, well made Body, of an amiable, majestick Countenance, a piercing Eye, a most gracious Smile, and a terrible frown, yet very courteous, loving, and affable to all; he was naturally

rally shamefac'd and modest, and very patient, which he shewed both in Life and Death; he was slow to anger, and when he was most offended, he would by overcoming himself say nothing; he was merciful after he had a little punished the Offender, neither did he judg rashly, but after due examination of both parties: Dissimulation he esteemed most base and unworthy, especially in a Prince, never enduring to flatter any, or to use those kindly that deserved not his Love; He was quick to conceive any thing, not rash, but mature in deliberation, yet most constant when he had resolved; He was true and just of his Promise, and most secret & reserved even from his Youth, and of a close disposition, not easily to be known or pried into; He was of a Noble, Heroick, & Undaunted Courage, thinking nothing impossible to be done that ever was done by any; a few fair words prevailed more with him than all the threats in the World; he was very pittiful and tender hearted to any in misery, whom upon their Petition he always helped and relieved some way or other.

He was most zealous in his Love to Religion and Piety, and his Heart was bent (if he had lived) to have endeavoured to compound & quiet those unkind Jars and Differences that were among Religious Men. He shew'd his Love to good men, and hatred of evil, in encouraging good Preachers, and slighting the vain-glorious, in whom above all things he abhorred flattery; loving & countenancing the good, and never speaking of the idle and loitering, without anger and disdain; in which he shewed he had a mind much inclined to goodness and all kind of Virtue, which was the cause he one day uttered this Speech to his Chaplain the Dean of Rochester, *That he thought that whereas he, and others like him, did, as usual, look him in the face when they came first into the Pulpit; their countenance did as it were say to him, Sir, You must hear me diligently, you must have a care to observe what I say.*

He was constant in observing the Prayer time duly before Dinner and Supper, which till his death he never willingly omitted, whatever haste he had, or were it never so late.

He was very conscientious of an Oath, so that he was never heard to take Gods name in vain, nor any other Oaths which may seem

seem light, much less such horrible Oaths as are too common; witness the A. Bp. of Canterbury in his Funeral Sermon, wherein he remembered that ever memorable Answer of his Highness, to one (who greatly rejoiced that his Highness was no Swearer) asking him why he did not swear in play as well as others, to his eternal praise replied, *That he knew no Game worthy of an Oath.*

He never failed to sacrifice daily the first of his Actions to God by Prayers and Devotions, continuing in them with all demonstration of Reverence, without any diversion or distraction; he always cherish'd such in whom he found ability to teach, and Piercy to express in their Lives the fruits of their Doctrine: He was so resolved to continue immutable in the Religion he profess'd, that long before his death he solemnly protest'd that he would never join in marriage with a Wife of a contrary Faith: For he hated *Papery*, with all the Adjuncts and Adherents thereof, yet he would now and then use particular *Papists* very kindly, thereby shewing that he hated not their Persons but Opinions. He was resolved (if he had lived) to have made choice of a Chaplain of his own, a man in years, grave and sound in Divinity, well learned, and of good discretion, experience, and wisdom; by whose advice in all matters spiritual, and tending to the rectifying and guiding of his Spiritual condition, he intended to receive continual direction.

He was careful to obey the King his Father in every thing, being also very diligent to observe and honour the Queen his Mother as much as possible: He was so wise to know and not know, to see and not see in many things that were said and done; and though sometimes out of his own inclination, or the incitation and persuasion of others, he repaired to Court, and moved the King in some things either concerning the Kingdom, his own affairs, or that of others, yet with the least word, countenance, or sign given him of His Majesties disallowance, he would presently desist from further pursuit of it, being either satisfied that it was disagreeing to His Majesties pleasure, or if not, yet had he such a resolved Patience, that he neither by word nor deed discovered the least sign of being displeased or discontented; nay he was so truly affected to please his Father, as he resolved some time before his death, that because he would not give the least distaste to his Majesty, he would concern himself with no business but only of his own affairs and the state of his Household.

And indeed his Care and Wisdom was very great in governing of his House and Revenues, seeing most things done himself, & there were scarce any of his Household Servants, whom he did not know by name: amongst whom there was not one known or suspected Papist; his Care being so great that all Communicants names should be written down, that he might know if there were any that would not receive the Sacrament.

So that I may most truly affirm that no Princes House did ever

ever exceed his: He left his Revenues encreased by some Thousands by the year; sparing he was, yet where either Honesty, Desert, or Poverty did move him, he was very liberal, neither was he ever known to promise or give away any thing but upon mature deliberation.

He was loving and kind to strangers, whose hearts upon small acquaintance he easily gained. What shall I say more of him? above all this he had a certain extraordinary excellency, which is not to be exprest; and which he had gathered from his Fathers admired Book, called, *Basilicon Doron*; and dedicated to him in his Youth.

As he was a man, no question but he had his Imperfections as others, which we are bound rather to cover and conceal than disclose; yet certainly whatever they were, he had such a number of Noble Virtues to cover and weigh them down, that they cannot be perceived; wherefore since he is now gone, let us leave him: For his good Life in general, his unfeigned Love to Religion, his Love to good Men, his sound and saving Knowledge, and his practice of the same; his attentive and reverent hearing the Word, and his meek and humble Spirit, easily wrought upon thereby; give us very great and comfortable hopes of the Blessedness of his eternal condition, where all Sickneses, Crosses, and Afflictions do no more annoy; where he shall hunger and thirst no more, where all Tears are wiped from his Eyes, and where he now enjoys the full fruition of God and Jesus Christ, in the company of Millions of Angels and Saints, world without end. *Amen.* Out of his Life written by one of his Highnesses Servants.

An EPI TAPH on the most Noble HENRY Prince of WALLS.

Here lies (dry Eyes read not this Epitaph)

Here lies Great Brittain's stay, great Jacob's staff;

That stately Top-bough of Imperial Stem,

Worlds richest Jewel, Natures rarest Gem,

Mirror of Princes, Miracle of Youth,

All Virtues Pattern, Patron of all Truth;

Refuge of Arms, ample reward of Arts,

Worshs Comforter, mild Conqueror of Hearts;

The Churches Tower, the Terror of the Pope,

Heroick HENRY, Atlas of our Hope.

Another.

When great French Henry Fates bereft,

His Name and Fame to ours he left;

As ablest Atlas then to prop

The weight of Worth, the World of Hope.

But England's sins (a heavier Load)

So overlaid his Shoulders broad,

That crushed down, he lies here dead:

So Hope is fallen, and Worth is fled.

Remarks



*Remarks upon the LIFE  
of the Young Lord*

**HARRINGTON,**

*Baron of Exton.*

**J**ohn Lord Harrington was eldest Son of the Lord and Lady Harrington, to whose Care and Tuition King James committed the Education of the Lady Elizabeth, his Eldest Daughter, who was afterward married to the Prince Elector Palatine; they were both Persons Eminent for Prudence and Piety, who took great Care to bring up this their Son in Learning and Piety; and this

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Young Lord in kindness and gratitude to his Parents, became an honour to them.

He was of a sweet Nature, a strong Memory, and a quick Wit, and very ready to Learn; so that in a short time he read and understood Greek Authors excellent well; he spoke Latine very well, and wrote it in a clear and elegant Stile; and could readily and freely converse with Strangers in the French or Italian Tongue: he understood the Spanish Authors he read; and was well read in the Mathematicks, Philosophy, and Logic; and made good progress in the Theory of Navigation and Military Discipline: so that he wanted nothing but the practice to make him expert in both.

His knowledge and understanding in Divine Matters, the Mysteries of Salvation, was very admirable; so that no question of this kind could be propounded but he could immediately speak very fully & satisfactorily to it.

When he was well grounded in Religion and Learning, his Noble Father sent him abroad to Travel both into *France* and *Italy*; that so he might have Experience joined to the Knowledge which he had attained; and for a Tutor and Guide to him, he sent one Mr. *Tory* with him, a Grave, Learned, and Religious Man, and formerly chief Master of *Coventry* Free-School.

But how dangerous it is for Religious Gentlemen to Travel in Popish Countreys, may appear by the Example of this Young Nobleman and his Tutor, whose heavenly Zeal for the Truth and soundness of Religion, being observed by the Jesuits, they contrived to destroy them both by a slow working Poison, that since they could not corrupt their Minds, they might infect their bodies, and bring them to their Graves: Mr. *Tory* being Aged, died of the Poyson as soon as he came into England, but the L. *Harrington* being young, of a strong body, and in the prime of his Age, bore it out better: yet the violence of it appeared in his Face presently after his return, and not long after hastened his immediate Death.

He was very remarkable for Chastity and Sobriety, insomuch

inſomuch that he was never heard to utter any unchaſt or unſeemly Word, which was the more to be admired, becauſe he was in his heat of Blood and lived at Court, and had alſo been a Traveller in thoſe Countries, which are Schools, of Uncleannels, from whence few return ſuch as they went out; but of modeſt become debauched, and if unchaſt before, are made ſeven fold worſe than they were: But this our Nobleman was as the Fiſh that is freſh in Salt Waters, and kept himſelf undeſiled, like *Lot* in the miſt of *Sodom*, and indeed he took the right way to preſerve his Chaſtity, by avoiding the incentives and provocations to Luſt; for he ſpent not his time in Courting of Ladies, and Contemplating the Beauty of Women, which are the bellows of Luſt and the baits of Uncleannels, but preferred his Books before their Beauty; and choſe men of Parts for Arts and Arms to be his Associates and Companions.

He was alſo very temperate in his Diet, avoiding Feaſting, and was frequent in Faſting, hating Idlenels and much Sleep, the two Nurſes of Uncleannels; and in the night, when awake, he exerciſed his thoughts upon Heavenly Meditations to prevent Temptations.

He was very juſt as far as he had occaſion to diſcover it, he dealt honourably and honeſtly with all men with whom he was concerned: and whereas his Father by his extraordinary noble Houſe-keeping, and other publick and private occaſions, had contracted great Debts, he was very careful and ſollicitous to diſcharge them; giving power to his Executrix to ſell part of his Land if need were, thereby ſpeedily to ſatiſſie the Creditors; and when the Writings were drawn up, being asked whether he conſented to it? He answered, *Yes with all my heart, for my Honour and my Honesty are my neareſt Heirs*.

But his Piety and Religion did far exceed all theſe his Moral and natural Accompliſhments: This was the Temple that ſanctified the Gold, and the Altar that ſanctified the Offering and this appeared both in his private and publick Exerciſes of Godlineſs, which were very rare in a Young Man, more rare in a Nobleman,

bleman, and hardly to be found in any Man; for he usually rose every morning about 4 or 5 a Clock, seldom sleeping above 6 hours: As soon as he was awake, his constant care was to put his Soul in order; offering the first fruits of the day and of his thoughts unto God: thereby to fit himself for Holiness all the day after.

Being ready, he read a Chapter and then went to Prayer with his Servants in his Chamber; and afterward commonly spent an hour in reading some Divine Treatise to enliven his Affections and increase his Knowledge: Before Dinner he read a Chapter, sung a Psalm and went to prayer with his Family; and after Supper he also sung a Psalm and Prayed with them; and besides these publick Duties he Prayed privately in his Closet every morning, and then retired for some hours to some serious study: The residue of the morning he spent in conversing with his Friends, riding the great Horse, or some other noble and honest Recreation till Dinner.

After Dinner he retired again to his Closet, to meditate upon some Sermons that he had lately heard, if he had opportunity to do it; and sometimes he read Histories, Mathematicks, and Military Discipline, wherein he attained to great knowledge.

After Supper when he had Pray'd with his Servants, he withdrew himself into his Study, where he kept a Diary or Day-Book, wherein he recorded what he had done that day, how he had offended and what good he had done; what temptations he had met with, and how he resisted them; and observing his failings, he humbled himself before God for them, and then retired himself to rest; and to prevent Evil Thoughts before his sleep, one that waited upon him in his Chamber read a Chapter or two out of the Holy Scriptures to him: And this he continually practised for Four years before his Death.

And as he was careful to Worship God in Private and in his Family, so his Care was no less in Publick  
O also,

also, for he was a most religious observer of the Lords day, both in publick and private Duties, yet preferring, as he often professed, the publick most; so that though he had an Household Chaplain, yet he frequented the publick Assemblies twice a day even while he lived in the Court; and if he happened to be in a place where there was no Sermon near, he would ride three or 4 Miles to hear one: After Sermon he constantly withdrew privately for half an hour to meditate upon what he had heard. And after Evening Sermon, two of his Servants usually writing the Sermons, repeated them both before Supper, and yet such was his Memory, that he could remember and speak of more than they had written, and wrote them down in his Book, and then prayed himself with his Family, wherein he had an excellent Gift; and by way of preparation to the Sabbath, he used every Saturday Night to call himself to account how he had spent the week preceding, and accordingly humbled himself for his failings, and sins of Infirmary, and also returned thanks and praises to God for the mercies received from him; and on the Lords day in the morning, he used to repeat to his Servants those Sermons which he had heard the Lords day before.

He often received the Sacrament of the Lords Supper, and to fit himself to Feast at the Lords Table, he kept a private Fast the day before, and then survey'd his Carriage that Month out of his Diary, and spent the whole day in Prayer, Meditation, and Self-examination, observing how it was with him since his last Receiving; what progress he had gotten over his Corruptions: And thus he spent the whole day, not coming out of his House till about Supper time.

In the morning before he received the Sacrament he read 1. Cor. 11. wherein is contained the Institution of the Lords Supper; and to his Servants that were to communicate with him, he read a little Treatise, wherein the right manner of Preparation was contained; and besides these Monthly Fasts he kept many other days

of

of humbling his Soul upon several occasions.

He was exceeding attentive in hearing the Word of God Preached, and carried himself very reverently therein, knowing that he was in the presence of God, who is no respecter of Persons, and that he heard not the Word of a Man but of God; shewing thereby that when he came to hear he willingly laid down his honour at the Feet of Christ; and to avoid ostentation or outward appearance in private Duties, he never admitted any one either to Prayer or Repetition of Sermons with his Family, but only one friend, who was most intimate with him. And thus was this Holy Servant of Christ blameless and pure and a Child of God without rebuke in a naughty and crooked Generation amongst whom he shined as a Light in the World, holding forth the words of Life, that he might rejoyce in the day of Christ that he had not run in vain, nor laboured in vain.

He manifested the truth and sincerity of his Religion, by his Love to all that were truly Religious, especially to faithful and painful Ministers, and by his Mercy and Charity to needy Christians and poor Members of Jesus Christ.

After his return from his Travels, by way of thankfulness to God he gave yearly by the hand of a private friend, Twenty pounds to the Poor; and the second Lords day after his landing in *England* (having spent the day before in Fasting, Prayer, and Thanksgiving, with Mr. *Tory* his Tutor) he heard the Sermons, received the Sacrament, and gave Five pounds to the Poor of the Parish; he also gave Forty pounds more to be bestowed upon poor Ministers and other Christians, for the relief of their necessities; yea, such was his Compassion and Mercy, that he gave the Tenth part of his yearly Allowance, which was a Thousand pounds a year to Pious and Charitable uses, besides much more which he gave occasionally as he travelled, walked abroad, and at other times; and all his other Graces were much beautified and adorned with that most admirable Grace of Humility, which is not found

found in Persons so honourable and honoured both by God and Men.

From the first day of his last Sickness, he very strongly apprehended the approach of his death, & therefore accordingly prepared himself for it, tho others thought of nothing less; & besides his private Meditations, he frequently called others to Pray with him and Prayed often himself, making confession of his sins, and professing his faith and undoubted hope of Salvation by Christ; saying often, *That he feared not death in what shape soever it came.* He uttered many Heavenly Speeches, desiring to be dissolved and to be at home with God and his Father; professing not above two hours before his Death, *That he still felt the assured Comforts and Joys of his Salvation by Jesus Christ:* And when Death approached, he breathed forth these longing expressions: *Oh that Joy! Oh my God when shall I be with thee.* And so in the midst of these Heavenly Desires, he sweetly and quietly resigned up his Spirit unto God, Anno 1613; and of his Age 22.

*An EPI T A P H on the Vertuous and Religious Lord HARRINGTON.*

**H**ere Honour Youth, and Picty.  
 All in one Grave together lie  
 In this Youth, whom Heaven did remove  
 From Life on Earth, to live above;  
 He was a Christian throughout,  
 And though a Courtier yet devout:  
 And though a Traveller stood fast  
 In his Religion to the last:  
 Nor Priest nor Jesuit could ever  
 Move him, but he did still persevere,  
 Like a House founded on a Rock,  
 He did endure the force and shock

*Of all Temptations : And still he  
Came off from all victoriously ;  
And though death now hath kept his breath,  
Yet he through Christ hath conquered Death.*

---

*Conclusion.*

**V***V* *Herefore ( as the Apostle saith ) seeing we are  
compassed about with so great a cloud of wit-  
nesses, let us run with patience the race that is set before us,  
Looking unto Jesus the Author and Finisher of our Faith ;  
who for the joy that was set before him endured the Cross :  
despising the shame ; and is now set down at the right Hand  
of the Throne of God. And let me perswade Young Per-  
sons, if possible to endeavour to revive that spirit of seri-  
ous Religion & Piety, which we may observe was in these  
Young Persons before-mentioned, though it seems ut-  
terly extinguished in this vain and trifling Age : let  
them aspire to other kind of Accomplishments than  
are now admired, that so it may please the Almighty  
to bless us, and to divert those dreadful Judgments  
which our great and crying Iniquities have deserved.  
To which may the God of Heaven say Amen.*

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*A Prayer for the use of Young Persons.*

**O** *Almighty Lord God, I thy poor Creature confess my  
self unworthy of the least of thy mercies which thou  
hast continually bestowed upon me ; I prostrate my self before  
thy blessed Majesty, beseeching thee in the name and for the sake  
of thy dear Son Jesus Christ, to blot out my transgressions, by  
which I have offended thy Divine Majesty : Forgive, O Lord,  
the sins of my Youth, which I have committed with an high  
hand.*



hand against thee; and be pleased so strengthen me, that I may stand fast in this Profane and Atheistical Generation; and grant that I may be delivered from that Unbelief and Atheism which hath so dreadfully prevailed over Young Persons in this last and worst Age of the World: O let it never shake or stagger my Faith, that thy works recorded in Holy Scripture so far transcend nature, and that the mysteries of Religion soar so much above Humane Reason; but let me consider, that this rather demonstrates Faith to be Faith, and thee O God to be the only true God; for Faith cannot be Faith if reason comprehend it, neither can God be God if Nature can limit him: And that I am averse from embracing thy Gospel, is it not because it crosseth and checketh my Youthful Dispositions and Inclinations to Evil? And the reason is evident, because thy Law is holy, just, and good; but I am wicked, profane, and impure: but yet O God, I have a Law in my mind that controuls the Law of my members and lusts: assist me therefore by thy Spirit, that it may overcome the law of sin and death; deliver me from my sinful-self, that I may bow unto the Spirit, and so may of the Spirit reap Peace, Joy, and Life everlasting. Bless O Lord, my Parents, Friends, and Relations, and give us all thankful hearts for all thy inestimable Favours and Blessings, and let us walk so to thy Glory in this valley of Tears, that we may all meet with joy in thy everlasting Kingdom with Saints, and Angels for ever. Amen.

T H E

THE  
YOUNG MAN'S  
*Divine Meditations:*  
IN SOME  
SACRED POEMS  
Upon Select  
Subjects and Scriptures.

---

THE GIFT.

*If thou knewest the Gift of God, &c. John 4. 10.*

1. **T**His is the Gift, thy Gift oh Lord!  
The Token of thy dearest love:

The Orient Jewel of thy Word;  
Sent down my Thankfulness to prove.

2. Great is his Gift in all mens Eyes,  
Who gives himself his Friend to save,  
My Lord does more, for Foes he dies.  
This Gift no parallel may have.

3. Great is the Gift, the Giver great,  
Both justly to a wonder rise.  
Thou giv'st thy Lamb to thine for meat;  
And for their sins a Sacrifice.

4. But Lord! whilst thou thus giv'st to thine,  
Others arose to vie with thee.

The world and Satan did combine,  
And they would needs a giving be.

5. Satan sins pleasures offered,  
And almost forc'd them upon me.  
But while they bloom'd they withered.  
And Lord thy Gift my choice shall be.

6. Then did the World its gays present,  
And still alluring cri'd, see, see ;  
Here's that may rather give content.  
But Lord thy Gift my choice shall be.

7. These cannot give, they'd steal away  
From me my Heav'n, my Heart from thee.  
What e'er they offer I'll say nay.  
Still Lord thy Gift my choice shall be.

*All flesh is as grass, and all the goodliness thereof as the flower  
of the Field. The Grass withereth, the Flower fadeth, but  
the Word of our God shall stand for ever ; Isa. 40. 6, 8.*

1. **W**elcome sweet words ; as 'tis most meet,  
We will you in our bosoms hide.  
Sweet words for present ; but most sweet,  
Because for ever you abide.

2. All flesh is as the fading grass,  
The voice from Heav'n to Earth thus cri'd.  
The whole Worlds Glory away doth pass ;  
But Lord thy Words they still abide.

3. Man speaks, but all his words are wind ;  
They ebb and flow with time and tide ;  
Fit Emblems of his fickle mind.  
But Lord thy Words they still abide.

4. Our selves sometimes stand promising  
Great things, while we by thee are tri'd.  
Our blossoms fall, no fruit they bring.  
But Lord thy Words they still abide.

5. Bless'd Words, Dear Lord ! no words like thine ;  
In darkness light through them is spi'd.

Till

Till death, and after death they shine ;  
Then Lord, even then thy Words abide.

6. These words the Lamb's sweet writings be  
Of Love and Dowry to his Bride,  
Here may his Saints their portions see,  
Portions which ever shall abide.

7. Welcome sweet words, sweet words indeed ;  
Heavens Agent here, to Heav'n our Guide.  
What e'er is needless, these we need.  
Lord let these words with us abide.

Upon the Fifth of November.

*The Archers have sorely grieved him, and shot at him, and hated him, but his Bow abode in strength, Gen. 49. 23, 24.*

1. **T**His day allows thy praises, Lord !  
Our grateful hearts to thee shall sing ;  
Our thankful Lips they shall record  
Thine ancient Loves, Eternal King !

2. Our Land shall boast, the Holy One  
My great Preserver is become :  
My Friend my Foes hath overthrown,  
And made the Pit they digg'd their Tomb.

3. With *Parthian* Bows the Archers came,  
*Romes* poisonous Oil on th' Arrows shone ;  
Thy Turtle was the Archers aim,  
Shoot, shoot, says Satan, all's our own.

4. Fond, foolish *Rome*, how dar'st oppose  
Whom God in his safe bosom lays ?  
Thy malice may itself disclose ;  
But frustrate, still shall turn to praise.

5. Thy Crozier Staff, thy Triple Crown,  
Those Engines of Deceit and Pride,  
Thy purple Robe, thy blaz'd Renown,  
The Dust shall ever, ever hide.

6. Thy Merchants shall thy fall lament ;  
Thy Lovers all in Sackcloth mourn :

While Heaven and Earth in one consent  
Shall sing Amen, let *Babylon* burn.

7. Then Lord, thy Spouse, whose dropping Eyes,  
Whose sighs, whose sufferings prove her thine,  
Shall from her pensive sorrows rise,  
And as the Lamb's fair Bride shall shine.

8. Sweet day, sweet day, when shall it be?  
Why stays my Lord? Dear Saviour come,  
Thy mourning Spouse cries after thee,  
Stay with me here, or take me home.

*He was wounded for our Transgressions, he was bruised for our Iniquities, the chastisement of our Peace was upon him, and with his stripes we are healed, Isa. 53. 3.*

1. **T**HUS did the Prince of Life thus he  
That could not die, even di'd for me:  
My thoughtful Heart, Lord! shall arise,  
And ponder these deep mysteries.

2. What means his death who knew no sin?  
Or what my life who live therein?  
Mine was the debt, and death my due,  
Though thou was pleas'd thy Son to sue.

3. Thou Lord was pleas'd on him to lay  
The debt, and he the price to pay.  
Thy Gospel Feasts, though sweet to me,  
Are th' Emblems of his Agony.

4. And oh, how great his sufferings were;  
Who th' wrath of God and Man did bear!  
The Father then forsakes the Son;  
And Creatures 'gainst their Maker run.

5. *Judas* betrays, Disciples flee;  
Wail'd Jews and Romans crucifie.  
Hereat the Sun furls up his light,  
And cloaths the Earth in sable night.

6. The joyless Stars even seem'd to say,  
*Israel* hath quench'd the Lamp of day.  
The stubborn Mountains they lament,  
The Rocks they are asunder rent.

7. The Graves their sealed doors uncloſe,  
The dead awakened alſo roſe ;  
Th' amaz'd Centurion mourning cries,  
Oh, 'tis the Son of God that dies.

8. Thus theſe all labour to confeſs  
Thy Deity, thy Righteouſneſs.  
Enough dear Lord ! theſe offer me  
Supports for th'utmoſt faith in thee.

*God forbid that I ſhould, glory ſave in the Croſs of our Lord  
Jeſus Chriſt, Gal. 6. 14.*

1. **M**Y Song is love unknown ;  
My Saviour's Love to me,  
Love to the loveleſs ſhown,  
That they might lovely be,  
Oh who am I,  
That for my ſake  
My Lord ſhould take  
Frail Fleſh, and die.

2. He came from his bleſt Throne,  
Salvation to beſtow :  
But men made ſtrange, and none  
The long'd-for Chriſt would know,  
But oh ! my Friend,  
My Friend indeed,  
Who at my need  
His Life did ſpend.

3. Sometimes they ſtrow his way,  
And his ſweet praiſes ſing ;  
Reſounding all the day,  
*Hofannah's* to their King.  
Then cruciſe  
Is all their Breath,  
And for his death  
They thirſt and cry.

4. Why, what hath my Lord done ?  
What makes this rage and ſpight ?

He made the lame to run,  
 He gave the Blind their sight ;  
     Sweet injuries!  
     Yet they are these  
     Themselves displease,  
     And 'gainst him rise.

5. They rise, and needs will have  
 My dear Lord made away ;  
 A Murtherer they save,  
 The Prince of Life they slay.  
     Yet chearful he  
     To suff'ring goes,  
     That he his Foes  
     From thence might free.

6. In Life no House, no Home,  
 My Lord on Earth might have ;  
 In death no friendly Tomb,  
 But what a Stranger gave.  
     What may I say ?  
     Heav'n was his home ;  
     But mine the Tomb  
     Wherein he lay.

7. Here might I stay and sing,  
 No story so Divine ;  
 Never was Love, dear King!  
 Never was Grief like thine.  
     This is my Friend,  
     In whose sweet praise  
     I all my days  
     Could gladly spend.

*The Pilgrim's Farewel to the World.*

*For we have here no continuing City, but we seek one to come.*  
 Heb. 13. 14.

1. **F**arewel poor World, I must be gone :  
 Thou art no home, no rest for me ;



I'll take my Staff and travel on,  
Till I a better World may see.

2. Why art thou loth my heart? Oh why  
Do'st thus recoil within my Breast?  
Grieve not, but say farewel, and flie  
Unto the Ark, my Dove! there's rest,

3. I come, my Lord a Pilgrims pace,  
Weary, and weak, I slowly move;  
Longing, but can't yet reach the place,  
The glad some place of rest above.

4. I come my Lord, the Floods here rise,  
These troubled Seas foam nought but mire;  
My Dove back to my Bosom flies:  
Farewel poor World, Heav'ns my desire.

5. Stay, stay, said Earth, whither fond one?  
Here's a fair World, what wouldst thou have?  
Fair World? Oh! no, thy Beauty's gone,  
An Heav'nly *Canaan* Lord I crave.

6. Thus th' ancient Travellers, thus they  
Weary of Earth, sigh'd after thee.  
They're gone before, I may not stay,  
Till I both thee and them may see.

7. Put on my Soul, put on with speed;  
Though th' way be long, the end is sweet.  
Once more poor World, farewel indeed;  
In leaving thee my Lord I meet.

Christs future coming to Judgment, the  
Christians present Meditation.

*Behold he cometh with Clouds, and every Eye shall see him;*  
Rev. 1. 7.

1. **B**Ehold! he comes, comes from on high;  
Like Lightening through the flaming Skie.  
The Saints desire, the Sinners fear,  
Behold that solemn day draws near.

2. He comes, who unto Judgment shall  
All Flesh to his Tribunal call.

Methinks

Methinks I see the burnish'd Throne  
Whereon my Saviour sits alone.

3. Methinks I see even time expire,  
The Heav'ns and Earth on flaming Fire.  
Think not, my Soul! thy self to hide;  
Thou canst not scape, but shalt be tri'd.

5. Lo, here the Book whence Justice reads  
Sentence on Sinners sinful deeds.

Lo, here the Mercy Psalm, wherein  
My Judge speaks pardon to my Sin.

6. I tremble Lord, yet must I say,  
This is my long'd-for Wedding-day.  
My Bridegroom is my Sovereign Lord,  
My Joynture drawn in his fair Word.

7. My Mansion built by him on high,  
Where I may rest eternally.  
Then come, my Lord, dear Saviour come,  
And when thou pleasest take me home.

*Amen. Even so come Lord Jesus!  
come quickly.*

### The Resurrection.

*Though after my Skin Worms destroy this Body, yet in my  
Flesh shall I see God. Job 19. 26.*

1. **M**Y Life's a shade, my days  
Apace to death decline:  
My Lord is Life, he'll raise  
My Dust again, even mine.

Sweet truth to me!

I shall arise,

And with these Eyes

My Saviour see.

2. My peaceful Grave shall keep  
My Bones till that sweet day,

*I wake*

I wake from my long sleep,  
And leave my Bed of Clay.

Sweet truth to me !  
I shall arise,  
And with these Eyes  
My Saviour see.

3. My Lord his Angels shall  
Their golden Trumpets sound ;  
At whose most welcome call  
My Grave shall be unbound,

Sweet truth to me ! &c.

4. I said sometimes with tears,  
Ah me ! I'm loth to die :  
Lord, silence thou those fears,  
My Life's with thee on high.

Sweet truth to me ! &c.

5. What means my trembling heart  
To be thus shie of death ?  
My Life and I shan't part,  
Though I resign my Breath.

Sweet truth to me ! &c.

6. Then welcome harmless grave ;  
By thee to Heav'n I'll go.  
My Lord his death shall save  
Me from the flames below.

Sweet truth to me ! &c.

Heaven.

When shall I come and appear before God ? Psal. 42 2.

First Part.

1. Sweet place ; sweet place alone !  
The Court of God most high,  
The Heav'n of Heav'ns, the Throne  
Of spotless Majesty !

Oh happy place !  
When shall I be  
My God ! with thee  
To see thy Face ?

2. The

2. The stranger homeward bends  
And sigheth for his rest :

Heav'n is my home, my Friends  
Lodg there in *Abraham's* Breast.

Oh happy place! &c.

When shall I be,  
My God, with thee  
To see thy Face ?

3. Earth's but a sorry Tent,  
Pitch'd but a few frail days ;  
A short-leas'd Tenement.

Heav'n's still my Song, my praise.

Oh happy place! &c.

4. No Tears from any Eyes  
Drop in that Holy Quire :  
But Death itself there dies,  
And sighs themselves expire.

Oh happy place! &c.

5. There should temptation cease,  
My frailties there should end ;  
There should I rest in Peace  
In th' Arms of my best Friend.

Oh happy place! &c.

Second Part.

1. *Jerusalem* on high  
My Song and City is :  
My home when e'er I die,  
The Center of my bliss.

Oh happy place! &c.

2. Thy Walls sweet City ! thine  
With Pearls are garnished,  
Thy Gates with praises shine,  
Thy Streets with Gold are spread.

Oh happy place! &c.

3. No Sun by day shines there,  
Nor Moon by silent night.

Oh ! no, these needles are ;  
The Lamb's the Cities light,

Oh happy place! &c.

There

4. There dwells my Lord, my King,  
Judg'd here unfit to live ;  
There Angels to him sing,  
And lowly homage give.

Oh happy place ! &c.

5. The Patriarchs of old  
There from their Travels cease :  
The Prophets there behold  
Their long'd for Prince of Peace.

Oh happy place ! &c.

6. The Lambs Apostles there  
I might with joy behold :  
The Harpers I might hear  
Harping on Harps of Gold.

O happy place ! &c.

7. The bleeding Martyrs they  
Within those Courts are found ;  
Cloathed in pure array,  
Their scars with glory crown'd.

Oh happy place ! &c.

8. Ah me ! ah me ! that I  
In *Kedar's* Tents here stay,  
No place like this on high ;  
Thither, Lord ! guide my way.

Oh happy place !  
When shall I be,  
My God ! with thee  
To see thy Face ?

F I N I S.

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